

The INSTRUCTOR

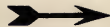
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is
well"

See page 296)





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OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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Vol. 75

July, 1940

No. 7

MAKING THE SUNDAY SCHOOL ATTRACTIVE TO THE ENLISTEE

By Elder Earl J. Glade

In presenting my humble statement of how to make the Sunday School attractive to the enlistee, I recognize that the techniques employed and the material used will depend entirely upon the age level of the enlistee.

I believe, however, that the principles involved are essentially the same whether he is child, adolescent or adult.

Now, obviously, the enlistment committee is the organization that puts the superintendency, the teachers, as well as the entire Sunday School student body on the spot.

Why?

Well, because the enlistee comes as an invited guest to something he has been assured is very worthwhile. Therefore, superintendency, teachers and pupils must prove it.

Otherwise, until the enlistee has caught the spirit to the point that he feels a certain responsibility personally, he may be reluctant, especially if he sees and hears things that do not portray us at our best.

Now, then, let me stress a few of the obvious essentials in the Sunday School that will appeal to the enlistee.

1. He should be made to feel that he is truly welcome as he makes his first contact.

2. The enlister should be on hand to extend the welcome. He should have the enlistee's correct, full name at hand, and should use it clearly. If the wife or children accompany, special attention should be given them and at the proper moment, they should be escorted to the right classes.

Summing up, then, the first contact: The

enlistee should be made sincerely to feel that he is wanted and that he is welcome.

From here on let's see for a minute what the reactions of the enlistee are:

1. After he senses the cordiality of his welcome and gets somewhat into the spiritual stride of the Sunday School, he will want to feel not only that he is wanted, but also that he is needed. Right here we should remember that the most basic pride is the pride of being useful.

2. As he gets into school activity, he will obviously want to experience a sense of being in the right group.

3. He will want people to introduce themselves and to be reasonably cordial.

4. While he will appreciate recognition by the teacher that calls for a response, he will undoubtedly want it to come at a time and in such a manner as to give him a chance to present a good account of himself.

5. He will, of course, desire the respect and esteem of the group.

And now, for a moment, let's check the reactions of the superintendency and the enlistment committee:

1. If the enlistee is responsive, they will want him to know that his presence is appreciated and is a matter of importance to the entire school.

2. In time, they will want him to discover the compelling fact that a member's value to his church and certainly his significance as a group member are largely determined by the extent of his spiritual contribution to it.

There will be a lot of other things that they will be checking over. For instance:

The enlistee may not have been coming to Sunday School because some time in the past, his sensitivities may have been offended and he did not understand how to interpret the situation.

Possibly this occurred somewhat in the following manner.

School discipline may have been noticeably absent. And right there, may I ask you to pass on to the superintendents in your respective jurisdiction the following:

"If you don't dare to challenge a situation, it will challenge you. The point is never to let trouble get in the first blow."

"There is such a thing as thinking too much. He who hesitates is bossed."

Possibly children were permitted the freedom of the place without any reasonable restraint. You know, occasionally, it takes courage to restrain these so-called natural impulses, not only of ourselves, but also of others. Do you remember the story of the bull dog and the dirigible? That is a good example of restraining our impulses.

One day at a great eastern aerodrome they were taking a dirigible out of its hangar. Fully one hundred ropes were attached to the sides of the airship and as many men were tugging on these ropes to ease the giant vessel out into the clear.

A bull dog, belonging to one of the men saw the end of the rope dragging along the ground and seeing what the men were doing, also took hold. He sank his teeth with a determined grip into that rope. As the ship began to rise, the men all let go. The dog, however, could not restrain his impulse to be a bull dog and to hold on. When last seen he was floating to a pitiful doom one half mile in the air.

Possibly the superintendency did not indicate good leadership, in the matter of promptness; or was it a matter of personal deportment in front of the school? It may have been the distributing of the various honors and responsibilities at their disposal in the school. Maybe it was a matter of personal cleanliness and proper grooming. Maybe the deacons offended by not being serious-minded enough while passing the emblems of the sacrament. Possibly the song leader was too critical and too negative in his approach.

Regarding the teacher that the enlistee had had before, when he was a former attendant, he may have felt that there was too much lecturing. The physical conditions in the classroom may have been poor. Maybe he felt that some members who monopolized the class discussions were really pathological cases and that the teacher did not have the class control that good teaching presupposes.

It might have been that the teacher had little regard for lesson objectives and outcomes and was not a student of his subject and was lacking in general orientation.

Now, fellow workers, I have borne down on this matter of reactions and sensitivities to make a point of the bigness of little things.

It seems incredible that people can be so exacting of others, but it is true, many of them are just that way.

In time maybe this situation will correct itself. Orientation has that way of working on people, making them more broadminded. It has been well said:

"The more a man knows the more liberal he is. The less a man knows the more certain he is that he knows it, and the more he knows the more he is inclined to feel that he is ignorant."

This means that, as far as we reasonably can, we must produce a glorious Sunday School program that almost no one can criticize in point of spirit and school refinements.

This is difficult for two reasons:

1. Nearly all of us are laymen.

2. We have to depend on voluntary service; that is, we are under the necessity of using just such talent as is available and that without monetary compensation.

To me, in the light of these two facts, the achievements of our Sunday Schools are almost a miracle. Most of them in spirit, procedures, class work and general facilities excel many of the finest Sunday Schools of the world.

I had a wonderful chance to observe this when I was a young man living in Rochester, New York. There, for a protracted period, I was a member of Class 13 of a prominent Protestant church there. I had a good chance then to observe a splendid Protestant Sunday School at work.

What a tribute this is to your leadership and to the enterprising loyalty and eager, sympathetic initiative of your superintendents and teachers.

So, then, fellow workers, let's go forward to new heights in building Sunday Schools of a quality and a spirit that membership in them will be keenly prized.

I belong to two clubs where the programs are known for their outstanding brilliance. In each of these, there is a big waiting list of people anxious to join.

To me Sunday School is an incomparable energizer, and may I say right here that life itself is a form of energy and if we cannot energize it, we get, after a while, the feeling that we are only partly alive.

It is stirring, indeed, when we experience the energizing of a beautiful spiritual contact and when one of our Sunday Schools provides the opportunity.

(Turn to page 310)

FAITH PROMOTING SKETCHES

(This series began in the April issue of *The Instructor*)

V

DAVID SPILLSBURY

High Priest, in the Seventeenth Ward

I am now eighty years old, and was married in the St. George Temple fifty-seven years ago. Dixie was my home for many years of my life. Part of my education was obtained in Draper under the late Dr. John R. Park. Father, who came to America in 1843, was a body-guard to the Prophet Joseph and spent fifty years as a stake superintendent of Sunday Schools. I have filled three missions, one of which was to Pennsylvania.

On this mission *I received my testimony of the gospel through fasting and prayer*. I went into the forest with my Bible and hymn book, and there the still small Voice whispered to me that the gospel is true.

I have paid my tithing and kept out of debt for over sixty years. I read good books, of which I have a good collection. In the Temple my wife and I have done work for over two thousand of our dead. And the end is not yet.

VI

CONVERSION OF JOHN TANNER

In 1832 John Tanner lived in Bolton, New York State, on the shores of Lake George. He was the owner of a large tract of land there, with barns, cattle, sheep, horses, and implements. Indeed, almost the entire township of Bolton was included in his property. And he had a large family, borne to him by the three wives whom he had had in succession.

Some time during this year he was laid up for several months with an infected leg. The disease is described as black sores. Affected from his foot to his hip, he was unable for months to set it down on the floor. Being of an inventive mind, he made a wheel chair, by means of which he managed to pull himself about the house and yard. He consulted the most skilled physicians during his illness, but none of them was able to give him any relief. One of them said, "I might continue to treat you and then make you out a bill for five hundred dollars, but, so far as you are concerned, it would be money wasted, for I can do you no good whatever. You will never be able to walk again. Your case is

hopeless. I dislike to tell you this, but it is a fact."

One day there came to Bolton two missionaries, who proclaimed themselves to be representatives of a new religion. They were Mormons named Jared and Simeon Carter, and created a great sensation. Tanner had heard of the Mormons, but nothing good, and he regretted his inability to get around easily, so as to combat their erroneous doctrines about angels and another Bible. But he wheeled himself to one of the meetings held by the elders; he intended to confute their dogmas. For, being a prominent church member, he prided himself on his knowledge of the Bible.

At the meeting, however, he was confounded by the biblical character of their teachings; he invited the men to his home, to learn more about their faith.

The three talked together till after midnight.

Toward this hour, when Tanner told them he was converted but could not be baptized on account of his lame leg, Elder Jared Carter said to him, "You believe in the power of the Lord to heal your leg, do you not?" Tanner said he did most assuredly.

Then Elder Carter said in a loud voice, placing his hand heavily on the shoulder of the sick man: "John Tanner, in the name of Jesus Christ I command you to rise and walk!"

The ailing man got out of his chair, but hesitated to set his lame foot on the floor.

"In the name of the Lord," said the Elder, "set down your other foot, and do not be afraid!"

Tanner set it down. It was healed! He could walk without any difficulty—as well, in fact as he had ever done. He strode up and down the room, praising God for the miracle.

Presently the three men walked to the lake, where Tanner was baptized by Simeon Carter. And then they walked back to the house and went to bed.

Two years after that John Tanner sold out all his possessions in New York, and moved with most of his family to Kirtland, Ohio.

In Kirtland, about this time, the Prophet, with others, was praying that the Lord would send some man of means to Kirtland, so that the mortgage on the Temple lot might be lifted. It was for two thousand dollars, with

Continued on page 320)



OGDEN THIRTEENTH WARD SUNDAY SCHOOL, OGDEN STAKE

AN ADVENTURE IN ENLISTMENT BY THE OGDEN 13TH WARD SUNDAY SCHOOL

When our Ogden Stake Sunday School Superintendency asked us last October for a 15% increase in our Sunday School enrollment, it looked like an insurmountable task, as we had made steady gains for the past two years and wondered if our numerical growth were not about at an end.

We decided, however, to make this a project, and at the first of the year took special care to bolster up our enlistment work with a corps of teachers and supervisors that would be equal to the task. We feel that teachers who can appeal to the pupils and offer opportunity for substantial development are the real back-bone of the Sunday School.

The Superintendency have supported the enlistment effort and have begun what we hope to make an annual affair, known as our Greater Sunday School Day. On April 28th we held this special session which had been announced and advertised for two weeks in advance and followed it up with a bulletin which was left at every home in the ward.

On this Sunday we held our regular class

work and endeavored to make the opening exercises especially interesting. In other words, we adhered to our regular program, with special emphasis on preparation and performance.

This resulted in increasing our previous monthly average attendance of 388 to 508 for this day. Also we have now secured an increased enrollment of 23% or 8% above our quota. We have 605 enrolled of a ward membership of 945.

We realize that a big responsibility is now ours. We must hold these people, their interest and attendance and with this increased enrollment will find it a challenge to keep our past good percentage of attendance of the number enrolled. But we are going to do it. Watch us!

Carl I. Edvalson,
Chester H. Nelson,
Wendell F. Ogden,
*Superintendency Ogden 13th
Ward Sunday School.*
Helen Greenwood,
Secretary.

WHY I LOVE TO TEACH

By Bertha Irvine

(Teacher Church History Class, Garden Park Ward, Bonneville Stake)

A group of merry-faced girls were together on a street. Along the same street came a former teacher of theirs—they had been promoted just a few months before. At sight of her a joyous exclamation went up, and she was soon in their midst with their young arms encircling her. Their enthusiasm for their teacher was still fresh. The teacher continued on her way with a glad heart, for the real joy in teaching comes from the responsiveness of youth, so open-minded, generous, and loving.

A Sunday School class alive with interest in the subject being taught, eager to take part, happy to learn, is one of the joyous scenes in life that cannot soon be forgotten by either pupil or teacher.

It has been wisely said that "a true teacher should penetrate to whatever is vital in his pupil, and develop that by the light and heat of his own intelligence."

And again: "The teacher who is attempting to teach without inspiring the pupil with a desire to learn, is hammering on cold iron."

In our Sunday School work we go a step

further than our own intelligence, for the Spirit of the Lord is the enlightening power by which alone we can teach the Truth. That it is which gives understanding both to teacher and learner, and causes "the heart to burn within." No Latter-day Saint teacher can make an impression without this power added to his own intelligence.

Teacher and pupil really change places. It is the teacher who is educated by contact with those who are seeking to learn. The truth is that we learn more than we are able to teach.

To watch development and interest along any given line, be it the study of the New Testament, or the Old Testament, Book of Mormon, Church History, or Gospel Doctrine; to know that the great truths that are ours to teach are taking root in rich soil, later to grow into strong faith and richness of life—what could bring greater satisfaction?

To this add the loving glance from young eyes, the sweet gratitude for small favors extended, the friendships that last through a long life—then who would not love to be a teacher?



HERE ARE TEN MEN WHO HAVE SERVED AS SUPERINTENDENTS OF THE SOUTH WARD, NEPHI, JUAB STAKE, FOR 43 YEARS

Front row, left to right: Isaac H. Grace, John A. Booth, Joseph Greenhalgh, John C. Hall. Back row: R. F. Nilsson, Walter J. Olpin, Ray Powell, Richard H. Jenkins, Harry Beagley, Thomas W. Vickers. Lawrence Blackett, another superintendent, not present.

SUGGESTED PIONEER TALKS

(For a boy)

PIONEER DAY

For Sunday, July 21, 1940

Two-and-one-half-minute Talk:

Nearly one hundred years ago a small, worn-out band of men and women entered the barren Salt Lake Valley. They had been driven from their homes and compelled to seek some place of escape from religious persecution. They had blazed the trail across a vast plain and through mountain passes before they arrived at their destination, which even the prophets of old had foretold and which their own Prophet-leader, Brigham Young, designated and pointed out as "the place," which meant the place which the Lord had reserved for His people.

Then began the marvelous, thrilling change from the barren desert to a garden of beauty, under the hand of those courageous, industrious, God-fearing pioneers and those who followed. That is why we, their children and children's children, today are privileged to enjoy the beautiful, comfortable homes in

the thriving cities and towns that dot this entire region. As we sit here in peace and security, we realize in a small way the debt which we owe to the Pioneers of 1847. Can we repay that debt? I believe we can. And how? By showing in our daily lives that we stand for the same glorious gospel for which they made their sacrifices; to prove that we honor their memories by following their teachings; by developing the same fine traits of character which they displayed—among which are courage, humility, industry, endurance, faith. We can do as they did: try to live from our own efforts; keep an independent spirit; earn our bread by the sweat of our own brows; be industrious; avoid indolence; keep the love of God in our hearts so that we in our place and in our time may be able to perform the work the Lord has mapped out for us, to carry on the work so nobly begun by the Pioneers.

With the help of our Father in Heaven we shall carry on so that we may be worthy to receive His blessings and His favors. Then the Pioneers will not have suffered or sacrificed in vain. Through us and what we as

(Continued on page 317)

THE DESERT SUNDAY SCHOOL UNION

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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

SPIRITUAL VALUES OF OBEDIENCE TO LAW

By Superintendent Milton Bennion

The term "law" has various meanings. The law of nature man cannot disobey; the laws of health he may disobey to his own discomfort or untimely death. Likewise, moral laws, religious or spiritual laws, terms generally applied to the commands of God, and the laws of the state may be disobeyed, but not without risk of suffering the consequences of such disobedience.

It is our purpose here to speak only of laws enacted by civil governments—national, state, and local. Without such laws and general obedience to them an orderly society is impossible; without such a society there is no security, either for the community or for the individual.

It has become an axiom that governments exist for the good of the governed, not of one generation merely but also of the generations to come. When citizens defy a law for their own personal gain or convenience, they are directly contributing toward the insecurity of the community and undermining the welfare of future generations.

The fate of our federal and state laws forbidding use of alcoholic beverages is an outstanding example of the evils of disobedience. Had citizens generally appreciated the social purposes of these laws and acted in agree-

ment with these purposes the consequences would have been far different from those that have resulted from repeal of these laws. Wide spread disobedience was the most effective argument for repeal. Many citizens, ignoring the socially valuable purposes of these laws, were governed by their own mistaken notions of personal liberty and their own perverted tastes rather than by regard for the public welfare. Thus the use of intoxicating "spirits" continues to be an obstruction to development of the spiritual life.

While in the present condition of society there is necessity for many "shall not's", many laws are distinctly positive. The public conscience has been awakened as never before to the important problems of insecurity, poverty, ill-health, unemployment, and old age dependence. As these problems have outgrown the capacities of private agencies to solve they have become subjects of legislation involving public expenditures and public administration. Thus the positive functions of the state have been increased and the citizens made responsible for financial support and honest efficient administration. Spiritual growth through obedience to law is not attained by obedience through compulsion, but by willing assumption of these obligations.

SUNDAY SCHOOLS TO HONOR THE PIONEERS

This year, when the whole world is in chaos, and when the finest traditions of men and nations are being ruthlessly assailed, our Sunday Schools have, perhaps, more cause than ever before, to attach impressive reverential significance to July 24, our Pioneer Day.

For that day proclaims to us the achievement of an ideal for which the people of God had struggled—an ideal of freedom, liberty, the right to worship.

It is, therefore, proposed that our Sunday Schools, throughout the entire Church, hold appropriate services on July 21, the Sabbath preceding the anniversary of the arrival of the Pioneers in the tops of the mountains. It is hoped that the following suggestions prove helpful to our Sunday School leaders who will be responsible for making this a memorable occasion:

1. Place the responsibility in the hands of a special, alert committee.

2. Give color and flavor to the day by display of sage, sego lilies and sun flowers.

3. Select instrumental music and songs that breathe the spirit of the occasion.

4. Precede singing by short explanation of background and content of songs to be sung.

These are suggested:

"We Thank Thee, O God, For a Prophet," No. 102.

"How Great the Wisdom and the Love," No. 115

"Come, Come Ye Saints," No. 16

"God Bless America," by Irving Berlin. (This could be sung as a solo or by the School.)

"The Joyful Song," No. 242.

5. Omit song practice.

6. Devote the two and a half minute talks (boy and girl) to Pioneer subject. (See suggested talks on pages 294 and 317.)

7. Give usual length of time to class exercises.

8. Have Pioneer talk, not to exceed ten minutes, in each class on age level of class, before taking up regular class work.

9. Provide for the attendance of, and recognize, in some fitting, impressive manner, all living Pioneers in the ward (those who arrived before 1868) and others who came later and assisted in founding your community.

10. Begin and close Sunday School on scheduled time.

As stated, these suggestions are offered with the understanding that Sunday Schools

are to feel free to utilize, adapt or modify them to suit their local conditions.

THE SUNDAY SCHOOL AND BEAUTIFICATION

The Committee on Beautification, appointed by the General Board of the Sunday Schools—Elder George A. Holt, De Lore Nichols, and Llewelyn R. McKay, in harmony with the plan of the Presiding Bishopric, offer the following suggestions:

1. That every Sunday School class be given a monthly project for the beautification of the classroom. Here are eight projects for eight months: improvement of, or providing for (a) walls, (b) floors, (c) carpeting, (d) painting or varnishing, (e) draperies, (f) pictures, (g) furniture, and (h) visual aids.

2. That a member of the Stake Superintendency be responsible for stake supervision, a member of the ward superintendency for beautification in the school, and the teacher to do the same in the class.

3. That a record of activities and accomplishments be made and reported upon to the proper supervisor.

4. That this improvement and beautification be continued and made a permanent project.

THE COVER PICTURE

This is a pioneer group on the Plains. There is an interesting story connected with it.

A man fell behind his company, on account of his sore feet. His feet gave him such trouble that, toward dusk, he discovered that he was lost. As he trudged on painfully in the dusk, however, he saw a camp fire. In the belief that the people around it were his own, he walked stumbingly toward it. To his surprise, he found that he had run into a troop of U. S. soldiers. They fed him well and attended to his sore feet.

After supper he asked them what he could do to thank and entertain them, suggesting that he would give them some music if they could get a violin. They found one. The next morning three of them escorted him to his friends, whom they knew where to find. The picture is of the camp entertaining the soldierly visitors with a song, most likely, "Come, Come Ye Saints." Our friend is playing the violin.

CONSTITUTION AND BY-LAWS OF THE SUNDAY SCHOOL

By A. Hamer Reiser

"Officers of our federal government and of our state government, before they take office and before they are invested with the authority of the office, are required to 'take the oath of office'. This oath includes the solemn promise to uphold and sustain the Constitution. Any public officer who violates his oath of office is subject to impeachment and removal.

"Sunday School teachers are called to teach the restored Gospel of Jesus Christ. They are not required to take a formal 'oath of office' to uphold and sustain the 'constitution' of the Church by teaching the fundamentals of the Gospel, but their acceptance of the appointment to teach, nevertheless carries with it the solemn implied undertaking, promise and obligation that they will teach these fundamentals.

"It, therefore, behooves the present and prospective Sunday School teacher (1) to have a clear understanding of the principles he undertakes to teach and (2) to teach them conscientiously with all possible honesty, enthusiasm and fervor to the end that the outcomes desired in the lives of Latter-day Saints as a result of these teachings will be realized."*

The realization of these outcomes is the purpose of the "constitution" of the Sunday Schools. An expression of the outcome is to be found in the following objectives:

It is the purpose of Sunday Schools to help to the utmost every member of the Church to become a Latter-day Saint in the fullest and truest sense of the word.

To help each member to become such a Latter-day Saint requires that he be so taught as to develop his faith in God the Father, in His Son, Jesus Christ, our Savior, in the Holy Ghost and in the plan of salvation revealed to man through Jesus Christ and through the Spirit of Truth whom Jesus sent and restored to the earth through the Prophet Joseph Smith.

Furthermore it is necessary that in each individual be developed a determination to consecrate his time, his ability, his possessions to the perfection of the Kingdom of God on earth and to help him to form habits which will realize this consecration.

And, finally, it is important that each member understand the meaning of the Kingdom

of God upon the earth, and that he know that it includes universal brotherly love, unselfishness and individual and social actions for the highest and most lasting good of all.

This is a statement of the fundamental law of the Sunday School.

This law is not self applying. It is one thing to have a purpose and another to realize it. Sunday School workers have been diligently at work for more than ninety years trying to translate the objectives of the Sunday School into the lives of Latter-day Saints. Out of these experiences a definite pattern and spirit have evolved. The unanimity of spirit and the unity of action manifested by Sunday School workers is an outgrowth of this ninety-year-old tradition.

The Latter-day Saint Sunday School system of today, in other words, is the product of the experiences of thousands upon thousands of high-minded, devoted Sunday School people. Through the years as these thousands have applied themselves to the purpose of helping every member of the Church become a Latter-day Saint in the fullest and truest sense of the word, effective methods wholesome standards, and helpful ways of doing things have been developed. In this way, the "by-laws" of the Sunday School have been formulated. These are set forth in the Sunday School Handbook.

The details of conducting a Sunday School as explained in the Handbook have come to have the force of law in the sense that they are uniform, certain, customary. They represent the general practice of the Church. Behind them are scores of years of experience, of trial and error, improvement and final adoption.

A significant observation could easily be made by anyone who is sufficiently discriminating, alert and interested to make the effort. It is that wherever the experiences of successful Sunday School workers, those experiences as epitomized in the Handbook, are utilized by Sunday School officers today, the executives maintain efficient direction and control, the schools function smoothly, members are conscious of a dignified tone and an inspirational atmosphere. Sunday Schools conducted under such circumstances go a long way toward applying the fundamental law of the Sunday Schools and toward securing for the members the benefits hoped for as expressed in the fundamental Sunday School objectives.

*Page 20 "Study Guide to Teaching a Sunday School Class."

PRELUDE

WILLY RESKE

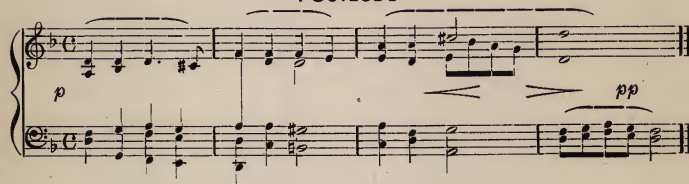
Slow, with expression

SACRAMENT GEM FOR SEPTEMBER, 1940

(Deseret Sunday School Songs, No. 73, Stanza 2)

'Tis good to meet each Sabbath day,
 And in His own appointed way,
 Partake the emblems of His death,
 And thus renew our love and faith.

POSTLUDE

*Sego Lilies*

By Della Adams Leitner

They grow among the sagebrush and the rocks,
 Their snowy petals opened to the sun,
 Exquisite in their daintiness and grace,
 Courageously, it seems, their place is won.
 They give their beauty freely, lavishly,
 For travelers through the desert land to see.

In days when pioneers trekked to the west,
 Finding the way so toilsome and so long,
 The Sego lilies cheered them as they passed,
 Inspired them as with a silent song
 Heard in their hearts alone and so they knew
 Their faith would conquer and their dreams come true.

And in the days of famine when sore-pressed
 For sustenance, the lilies proved again
 Their help in time of bitter need; they gave
 Their bulbs to answer lack of meat and grain.
 Manna for soul and body; let us raise
 For these dear flowers our song of grateful praise.



SECRETARIES



Albert Hamer Reiser, General Secretary

DO YOU KNOW?

That the fundamental rule by which Sunday School secretaries are expected to do their work is—*make the records tell the truth, the whole truth and nothing but the truth.*

That a person may be absent from one Sunday School and yet get credit on the rolls as being present—at another Sunday School, if he attends.

That it is urgently recommended, to overcome the "summer slump", that the slogan be adopted and acted upon by everyone:

Attend Sunday School Somewhere every Sunday.

That many people take pride in maintaining a perfect record of attendance at Sunday School.

That such people often want to visit other Sunday Schools than the one in which they are enrolled.

That when they do so visit they may be given credit on the roll of their home school, not for being *present* at the home school, but as having attended elsewhere.

That to cause the roll to show the truth the mark to be used on the roll for such attendance elsewhere is not the usual present

mark or symbol, but the letters "A E" Attended Elsewhere.

That the "A E" marks on a class roll must not be counted as present marks, or reported or figured in the statistics or reports as attendance at the home school.

That the sole purpose of this arrangement is to keep a truthful record for the benefit of the individual on the roll of the class in his home ward and will therefore show how conscientious and interested the individual is in preserving a record of his Sunday School attendance wherever he may have attended.

That the roll, records and reports of the school visited should show the attendance of the visitor.

That by counting the number of regularly enrolled members, plus the number of visitors present and adding the total attendance at every Sunday School, we can discover how well we are overcoming the summer slump.

That by popularizing the practice of attending Sunday School somewhere every Sunday and giving individuals credit for attending elsewhere we may be able to reduce and possibly eliminate the "summer slump".



LIBRARIES



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper, Wendell J. Ashton

NOTES BY JOHN T. BARRETT

I have found no book, to me, big enough to hold all thought, so I write in it.

Any book is worthless, if it does not stimulate thought.

A book is not worth the time to read, if it is not worth the time to study also.

If a book gives you a stupor of thought,

throw it away; what you want in reading is a stimulant.

All minds do not run in the same channel, therefore no one can tell another one, what book is the best book to read.

We choose our own friends, in the literary world, as we do in the world of humanity; those who have an affinity for us are favorites with us. We may cultivate the spirit of friendliness, but not friendship.

❧ "There is no Past so long as Books shall live!"—Bullwer-Lytton. ❧

CHORISTERS ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman;
George H. Durham, Gerrit de Jong and Wallace F. Bennett

Songs to be studied in the August Union Meetings and to be practiced in the Sunday Schools during the month of September:

- No. 237, "Though Deep'ning Trials."
No. 71, "I Do Remember Thee."

Text:

George D. Pyper, *Stories of Latter-day Saint Hymns*.

Church-wide Hymn Singing

The congregational song for the month of July, as sponsored by the General Church Music Committee, and in the teaching of which all auxiliary organizations of the Church are expected to help, is "Earth With Her Ten Thousand Flowers." The words are by William W. Phelps, and the music by Thomas C. Griggs. In the basic text used in this year's course of study for Sunday School choristers and organists, *Stories of Latter-day Saint Hymns*, helpful background material for this hymn may be found. Much is said concerning William W. Phelps on pages 88, 95, 129, and 187; and concerning Thomas C. Griggs on pages 129 and 130. Both of these men have had consideration in our course of study earlier this year.

In order that our choristers and organists may be thoroughly prepared we list also the congregational songs for August and September. In August the Church is expected to learn "The Happy Day Has Rolled On," words by Philo Dibble and the music by Ebenezer Beesley. Our text provides ample material on Brother Beesley. In September we are asked to learn "Great God, To Thee My Evening Song," with words by M. M. Steel and the music by Edward P. Kimball. Neither of these songs is found in the *Deseret Sundays School Songs*. In *Latter-day Saint Hymns* the first number is 13, and the second number 345.

I Do Remember Thee

This is a sacrament song that is sung far less frequently than the others. Our store of songs suitable to be used in connection with the passing of the sacrament is not large, and this song should therefore be a welcome addition. The words are by Joseph L. Townsend, whose life and works have already been discussed in connection with songs studied earlier in the course. (See again pages 109-113 in the text by Pyper.) The music was provided by Edwin F. Parry, concerning whose life information may be found in the same place. (Compare also the *Instructor* for last month.)

It will be noted that the third verse of this song has been often used as a sacrament gem, and is therefore already known to our Sunday School congregations.

Though Deep'ning Trials

While this song is usually restricted to use at funerals, there is nothing in the text or music which would justify such a restriction. In fact, part of the message, particularly that contained in the third verse, should give all of us courage to carry on in the ways of the Lord, and to have faith in the ultimate redemptive power of the work done for us by Christ.

The words are by Eliza R. Snow, that remarkable and gifted woman, from whose pen twenty-two poems are to be found in the *Latter-day Saint Hymns*. Pages 1-4 in *Stories of Latter-day Saint Hymns* give us detailed information about her inspired contributions to an appreciation of the values of the Gospel.

George Careless, who wrote the music for "Though Deep'ning Trials," should be well known to all our singers and to all who take delight in the fine service good music can render in our church services. We find material on his life and works on pages 37, 138, 140, 152, and 181 of our basic text.

SIGNIFICANCE

A white gull slowly curveted
From heaven-breath to wave of sea,
A rhythmic pause, a life, and then
Far flight into eternity.

Claire Stewart Boyer

UNION MEETINGS



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman
Frank K. Seegmiller, Albert Hamer Reiser, M. Lynn Bennion and Earl J. Glade

THE PARABLE OF OUR SAVIOR

VIII. The Unrighteous Servant.

Luke 12:42-48.

And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?

Blessed is that servant, whom his Lord when he cometh shall find so doing.

Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men servants and maidens, and to eat and drink, and to be drunken;

The lord of that servant, will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him asunder, and will appoint him his portion with the unbelievers.

And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

Procedures:

1. According to the established pattern, the reader should render the selection.

2. The speaker should elaborate the parable, giving it a modern application, especially as it applies to Sunday School workers. The key note is the last verse, Luke 12:48. For unto whomsoever much is given, of him shall be much required and to whom men have committed much, of him they will ask the more. Is this true to life, in business, in politics, in Church? How many Latter-day Saints have said in their hearts, "My lord delayeth his coming?" How easy it is to "eat, drink, and be merry," but can we escape the

responsibility which we have as Latter-day Saints?

Sunday School workers should appreciate the quotation from George R. Wendling. *The Man of Galilee*, "Believe it! the most wonderful works in all the world is not to take iron, steel, and brass and make a locomotive; nor is it to take gold and diamonds and cog-wheels and make a watch; nor is it to take canvass and colors and brush and paint an Angelus; nor yet is it to take a pen and parchment and write an Iliad or a Hamlet; but an infinitely greater work than all is to take an ignoble, cruel, impure, and dishonest being and transform him into an upright, gentle, noble, and pure man. Here we touch the creative power of the Galilean and bow before the mystery."

Do we fully sense the great responsibility which is ours as teachers? Is much expected of us? Must we be beaten with many "stripes?" Do we perform our work in such manner that we have no pricks of the conscience? Conscience is defined by Webster's dictionary as "the moral sense or consciousness within oneself that determines whether one considers one's own conduct right or wrong." Are Sunday School teachers, as such, capable of wrong conduct? What about inadequate preparation? Poor assignments? Ignoring individual differences in pupils? etc.

3. Sing No. 35, "Sweet is the Work."

Time limit: Twenty minutes.

Departmental Session:

Have you tried the scheme of assigning each of the four lessons to a different teacher permitting each person in turn to give a hurried review, to distribute mimeographed materials. To suggest enrichment materials, to raise doubtful points for discussion, to discuss appropriate technique of teaching. If not, try it. Of course, this will not relieve the Stake Supervisor of the responsibility of adequate preparation on each and every lesson.

Even if you are on the right track, you will be run over if you sit there.

Cilo News.

Many of us spend half our time wishing for things we could have
if we didn't spend half our time wishing.

THE MISSIONS

General Board Committee: James L. Barker, Chairman; T. Albert Hooper, Charles J. Ross, Junius R. Tribe, Don B. Colton, Alfred C. Rees

PROJECT HISTORY

This comes to us from Elder Corwin Larsen, of the Baltimore Sunday School

As the final project at the close of a two year study course in Church History, the Sunday School Church History class in the Baltimore Branch of the Capitol District of the Eastern States Mission built a replica representing the Salt Lake Valley as it was when the Mormon pioneers arrived there almost a hundred years ago.



BALTIMORE CHURCH HISTORY CLASS

Front row, left to right: Clarence Ayers, Robert Stebbing, Anthony Bernard, Allan Perry, A. Edward Gwynn, Gwendolin Gwynn. Second row: Elder Rollo Gibbons, Wm. Stebbing, Eugene Curtis, Alice Hansen. Absent: David Dixon, James Jones, Jean Williams, Ellen Williams.

Many of the children in the class have lived in a big city all of their lives, and have never seen desert or real mountains. And though they have very keen imaginations, they thought they could better understand and appreciate the stories they were learning about the Mormon Pioneers if they could actually see what the country looked like.

The class began last December to build the Salt Lake Valley in miniature. A six by ten foot base was set up in the class room.



REPLICA OF SALT LAKE VALLEY, 1847

A crude form for the mountains was made out of carboard boxes and dampened newspaper. This was then covered with wrapping paper and painted to represent snow capped mountains. After the paint had dried, a coat of shellack was applied on which sand was sprinkled, thus creating the appearance of real soil on the mountains. A layer of sand made a good desert, while a piece of mirror was converted into a lake. Sky and clouds in the background were produced by using blue paper and chalk. Then all this was made even more realistic by adding the necessary trees, sage brush, etc. Bro. S. O. Bryson furnished toy pioneers, soldiers, Indians, covered wagons, tents, teepee's, log cabins, oxen, buffalo, horses, dogs, deer, cows, ducks, chickens, sea gulls, etc.

When the members of the class first started the study of Church History, there was an apparent lack of interest. The ages of the members of the class varied from eight to thirteen years. It was difficult to give the lessons so that the youngest would understand and the oldest be interested.

The project cost about three dollars. The class was able to build it so inexpensively because of the donations of materials by Bro. Bryson and Bro. Nelson Walters.

Sister Alice Hansen and Elder T. Rollo Gibbons were the class instructors.

GOSPEL DOCTRINE

Subject: DOCTRINE AND COVENANTS IN ITS HISTORICAL SETTING
For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,
Not Otherwise Assigned.

General Board Committee: Herbert B. Maw, Gerrit de Jong, William M. McKay.

LESSONS FOR SEPTEMBER, 1940

Note to Teachers:

In the main the five lessons that constitute this month's work touch the idea of gathering, and this idea is one of the miraculous elements of the faith. The gathering is one of the bands, moreover, that hold the Saints together. Mormonism has been a mass movement almost from the beginning—a movement of individuals motivated alike. This has been a characteristic of the faith all down the years.

THE REAL MIRACLE OF MORMONISM

Lesson 30. For September 1, 1940

Objective:

The element of human brotherhood in Mormonism is shown, not only in a church organization, but more particularly in a unifying idea of mass assemblage, a characteristic of this dispensation.

In order to work out this idea the teacher should think out some benefits of mass movement at this particular age of the world. Can you see any special reason why gathering should have been a feature of the New Dispensation—any reason growing out of the situation? What would you regard as the main benefit of the movement? In order to answer these questions try to imagine what would probably have been the situation if the movement had not been projected.

Readings:

The Manual, lesson 30; the citations in the footnotes, *Doctrine and Covenants* 29:1, 2, 8, 27; 31:8; 33:5, 6; 38:17-21; 37:1-3; *Discourses of Brigham Young*, pp. 185, 186; *Articles of Faith*, Talmage, pp. 328-344, on gathering in general.

Outline of Material:

- I. A New Kind of Marvel:
 - a. Ferris' observation.
 - b. Linn's notion.
 - c. Generalization from these.
- II. Genesis of the Idea:
 - a. In the "presence of six elders."
 - b. Richness of the earth-inheritance.
 - c. On the Ohio.
 - d. In Western Missouri.

III. Advantages of the Gathering:

- a. Co-operation in community building.
- b. Problems to work out.
 1. Material.
 2. Moral and spiritual.

Suggestions and Questions:

The teacher should be wary of two things in the discussion of this lesson: first, of allowing the discussion to go into the field of the gathering of the Jews to Palestine instead of the gathering of Israel as in the lesson, and, second, of permitting unfounded opinions and views on the subject. On the contrary, the teacher should stick to facts and the obvious meaning of scripture. Remember, the object of the lesson is to bring out the miraculous element involved in the gathering, its purpose, and its accomplishments.

What was the economic and social problem set for solution by the Mormons of Joseph Smith's time? What efforts were put forth to solve this problem? Was the problem solved? If not, what were the reasons for the failure? What civic problem suggested itself by the fact of gathering? To what is due the kind of town life established by the Mormons in the time of Joseph Smith and Brigham Young? What spiritual and moral problems have grown out of the situation? How have these been considered? Are the Mormons, as a whole, better or worse than people of the same class elsewhere? Evidence?

Enrichment Material:

"God has told us to flee, not dallying, or we shall be scattered, one here and another there. There [in the stakes] your children shall be blessed, and you in the midst of your friends, where you may be blessed. The gospel net gathers of every kind."

"Wars are at hand; we must not delay; but are not required to sacrifice. We ought to have the building up of Zion as our greatest object. When wars come, we shall have to flee to Zion. The cry is to make haste. The last revelation says, Ye shall not have time to have gone over the earth, until these things come." Joseph Smith, *Teachings*, pp. 160-161.

(How could the old Jerusalem and the New Jerusalem be built except through the principle of gathering. For an explanation

of this, see *Teachings of Joseph Smith*, pp. 84, 85, 86.)

"Ephraim has become mixed with all the nations of the earth, and it is Ephraim that is gathering together." Brigham Young *Discourses*, p. 186.

(From these two quotations one gets the idea that in this gathering, too, Mormonism provides a way of escaping from the "wrath to come.")

An interesting and instructive diversion may be suggested: Some members of the class may know of incidents in which the strange influence of the Spirit, working upon them, brought them to a realization that the gathering movement is divine; and so went to Zion.

THE WESTWARD TREK BEGINS

Lesson 31. For September 8, 1940

Objective:

It was apparent almost from the beginning that the destiny of Mormonism would be, for some time at least, in the Rocky Mountains.

In order to reach the destination of the Mormon people in the West, three stages seemed to have been necessary: (1) Kirtland, in Ohio, (2) Jackson County and Caldwell County, in Missouri, and (3) Nauvoo, in Illinois. There is a clear indication that these were to be but stages in the westward trek of the Church, though it was not generally known at the time.

Readings:

The Manual, lesson 31, including the citations in connection with it; Volume I, of the *History of the Church* (documentary), pp. 145, 146, and chapter 19 entire, of the same volume; and the other references in the lesson as given in the Manual.

Outline of Material:

- I. The Prophet Goes to Kirtland:
 - a. Review of the Lamanite mission to Kirtland.
 - b. Arrival of the Prophet in this town.
 - c. Reception there.
 - d. Reasons for the removal thither.
 1. Opposition.
 2. Destiny of Church.
- II. Movement of the Main Body of the Church:
 - a. Early revelations on the subject.
 - b. The three groups of Saints on the move.
 1. Company of 60—Colesville Saints.
 2. Company with Mother Smith—80.
 3. Company with Thomas Marsh—30.
- III. A Fresh Difficulty:
 - a. Hiram Page and his "seer stone".

- b. Commotion among believers in New York.
- c. Revelation to the Prophet.
- d. Final outcome of incident.

Enrichment Material:

The Whitneys, with whom the Prophet and his wife stayed after their arrival in Kirtland, had been prepared for the reception of the gospel by a miraculous manifestation. Says Mrs. Whitney, as quoted in a sketch of her husband in Jenson's *Biographical Encyclopedia*.

"One night—it was midnight—my husband and I were in our house in Kirtland, praying to the Father to be shown the way, when the spirit rested upon us and a cloud overshadowed our house. It was as though we were out of doors. The house passed away from our vision. We were not conscious of anything but the presence of the Spirit and the cloud that was over us. We were wrapped in the cloud. We saw the cloud and felt the Spirit of the Lord. Then we heard a voice out of the cloud, saying, 'Prepare to receive the word of the Lord, for it is coming.' At this we greatly marveled."

Then the missionaries came.

Just before the arrival of the Prophet, Newel had been praying to see him. This is why Joseph, when he arrived at the Whitney store, said to Newel, "You've been praying for me, now what do you want?"

The Big Blue, on which the Colesville branch of the Church settled in Jackson county, Missouri, "is quite a large, but sluggish stream, which rises in Johnson county, Kansas, enters Jackson county, Missouri, from the west and then changes its course northward through fields and farms about half way between Kansas City and Independence centers." (*Historical Record*, "Infancy of the Church," p. 2. For 1888.)

President Woodruff once stated that, as early as 1833, while the Church was in Ohio, he heard the Prophet declare that the destiny of the Latter-day Saints lay in the Rocky Mountains.

THE BIBLE REVISED BY INSPIRATION

Lesson 32. For September 15, 1940

Objective:

In the Inspired Revision of the Bible by the Prophet we have another evidence of his divine calling.

Readings:

The Manual, lesson 32, with citations; *History of the Church* (documentary), Vol. I, pp. 109, 110, and chapter XIX, also pp. 131-9, and footnotes; the Sermon on the Mount in the *Book of Mormon* and in Matthew. Also compare chapter 24 in Matthew

and the same matter in the *Pearl of Great Price*. If the teacher has access to the Inspired Revision by the Prophet, he will find many other differences. An addition to the account of Moses may be found in the *Book of Moses*, in the *Pearl of Great Price*.

Outline of Material:

- I. Joseph Smith as a Translator:
 - a. What is meant by "translation".
 - b. Joseph Smith's peculiar work.
 - c. "Revision" rather than "translation".
- II. The New Revision:
 - a. How the idea probably arose.
 - b. Book of Mormon statement.
 - c. Statement from Book of Moses.
 - d. The work of revision.
- III. Purposes of the New Revision:
 - a. Time of beginning and ending.
 - b. Left incomplete.
 - c. Additions to our Bible.
 - d. Correction of text.
 - e. Illustrations.

Enrichment Material:

Perhaps the best way to show the difference between the King James version of the Bible and Joseph Smith's Revised version is to place the same passages from each in parallel columns on the blackboard. The material for this is already to hand (1) in what is published in the *Manual*, (2) in what is to be found in the *Pearl of Great Price*, in which, also are large additions to what we have in our Bible, (3) in a comparison between the Nephite and the New Testament version of the Sermon on the Mount, and (4) such passages as the teacher may run upon in the Inspired Revision of the Bible.

Care must be taken, however, not to allow the lesson discussion to be diverted from the general aim—that here we have a bit of evidence showing the divine inspiration of Joseph Smith. For a straying into "by and forbidden paths" is here a real temptation. Note that, according to the *Book of Mormon*, the Sermon was delivered to the Twelve only and not to the multitude.

THE NEW SITUATION

Lesson 33. For September 22, 1940

Objective:

The Kirtland period of Church history, despite the fact that it was but a temporary station, was one of the great periods in the Church's career.

If this one point is made clear to the class, the teacher may feel satisfied. In addition to what is given in the lesson the teacher should call attention to the number of revelations received by the Prophet in the Kirtland period as compared with those received in other periods.

Readings:

The material on this lesson is abundant. First, there is the *Manual*, lesson 33, with the citations given in connection with it; but the main story of this period is to be found (1) in the authorized *History of the Church*, (2) in Parley P. Pratt's *Autobiography*, of which a new edition has recently been issued. Second, there is the account in the *Historical Record*, a publication by Andrew Jensen, Assistant Church Historian, now out of print, however, but to be found in many local libraries. While some of this material is second-hand, yet there is some first-hand material in the form of quotations. Much second-hand material is available in such general works as *One Hundred Years of Mormonism*, Evans; *Essentials in Church History*, Smith; *Comprehensive History of the Church*, Roberts; and *The Heart of Mormonism*, Evans. The teacher should, however, always prefer, where he can get it, first-hand to second-hand material.

Outline of Material:

- I. Kirtland, Ohio:
 - a. Places in New York where Saints lived
 - b. Movement of the Church Westward (Review)
 - c. Kirtland, the town, environs.
- II. Sidney Rigdon:
 - a. Revelation to Rigdon—his part in New Movement
 - b. Some pertinent details in his life
 - c. Relations of Parley P. Pratt and Rigdon
 - d. The Campbellite movement in Ohio—its preparatory nature.
- III. False Spirits:
 - a. The teachings of the Church on miracles
 - b. The occurrence in Kirtland
 - c. Instructions of the Prophet.
- IV. The First Bishop:
 - a. Two divisions of human life
 1. The material, sometimes called temporal
 2. The spiritual, sometimes called eternal
 - b. Provision in Church for both
 - c. Creation of bishopric in Church
 - d. Confusion respecting "elders," "bishops" in New Testament
 - e. Explanation of these terms.

Lesson Enrichment:

As we look at it now, the move to Ohio was opportune and wise. It was the home of Edward Partridge, Sidney Rigdon, Frederick G. Williams, Newell K. Whitney, Isaac Morley, John Corrill, the Carter brothers, Simeon and Jared, Lyman Wight, and a number of others who became prominent in the Church.

Rigdon and Williams became counselors to the Prophet, Partridge the first bishop and Morley and Corrilh his counselors, Whitney the second presiding bishop in the Church, Wight one of the Apostles, and the Carter brothers prominent missionaries.

The Disciples of Christ or Campbellites did a fine preparatory work for Mormonism. This part of Ohio was flooded with this religion, which taught many of the things stressed in the New Movement—a rather literal interpretation of the Scriptures, faith, repentance, and baptism by immersion. Mormonism came along and swept thousands of these people into the Church.

Among the first converts in Kirtland was Philo Dibble. He drove, with his wife, fifty miles to Kirtland, where the Lamanite Mission was preaching. "One of my neighbors," he says, "came to me and said, 'We have sent a man down to York State to find out the truth of this work, and he is a man who will not lie. If he returns and says it is false, will you believe him?' I told him I would believe the truth, and asked him if that man (whose name was Edward Partridge) should come back and say it was false if he would believe him. He replied, 'Yes, for he is a man who would not lie for his right arm!' I then added, 'If he says it is true, will you then believe him?' to which he reluctantly replied that he would." *Early Scenes in Church History*, p. 77.

Edward Partridge, as we know, was baptized into the Church before he returned to Ohio.

AN ENDOWMENT OF POWER FROM ON HIGH

Lesson 34. For September 29, 1940

Objective:

Spiritual things can be known to man only through the Spirit of God; therefore we should seek for an endowment of this Power.

Readings:

Lesson 34 in the *Manual*; section 42 in the *Doctrine and Covenants*; *History of the Church* (Documentary), Vol. I, this Kirtland period. In the last reference the teacher would best thumb around, picking out just what he needs. The citations in the lesson should also be looked up. See also *Commentary on Doctrine and Covenants*.

Outline of Material:

I. A Kirtland Meeting:

- a. Time, place, circumstances
- b. The twelve men—who?
- c. Anticipation of something great
- d. Preparation in Campbellitism.

II. Items in the Revelation:

- a. Introductory—verses 1-3
- b. Call to work—4-10
- c. What and how to preach—11-17

- d. The great moral law—18-29
- e. The law of charity—30-34
- f. Law of transgression—35-39
- g. Duties of members—40-69
- h. Law of remuneration—70-73
- i. Law of discipline—74-93
- j. Importance of this revelation.

III. Explanation of points in the revelation:

- a. By whom given
- b. Gives law of propaganda in Church
- c. In whose name preaching must be done
- d. Texts—*Bible* and *Book of Mormon*.
- e. Success of this missionary work.

Lesson Enrichment:

Contrast the missionary work in the L. D. S. Church with (a) that in the ancient Church and (b) in other churches of Joseph Smith's time. This may be given as an assignment beforehand.

What reason was there for missionary work in the time of the ancient apostles? What reason is there for missionary work now on the part of the Church? Comment on the statement, "Where there is no missionary work there is no spirit of Christ." Why did the missionaries spoken of in the revelation go throughout Ohio instead of to the heathen?

Was the Gospel "preached unto every creature" anciently? How are we Latter-day Saints doing in this respect? Tell of the spread of the work among the nations.

"It is necessary that the Gospel should be preached in the simplest and most intelligible way. This does not mean that the language should not be choice, nor that all the refinement possible should not be employed, but that there should be no affectations, nothing 'put on.' There is enough in the Gospel to occupy our earnest time and language, without devoting our time to artificial effects. By earnestness and simplicity the missionary will not only establish himself in the truth, but his testimony will convince others.

"I was struck by a remark made by one of the brethren with respect to the many people who saw and heard the Prophet Joseph Smith and yet didn't believe that he was a prophet of God, or a man raised up by the Almighty to lay the foundations of this great latter-day work. It was said that the Lord had not revealed it unto them. . . . All men are not open to receive the witness of the Spirit of God. The responsibility will rest on them."—President Joseph F. Smith (*Gospel Doctrine*, pp. 450, 451.)

GOSPEL DOCTRINE UNION MEETING

As heretofore, the stake supervisor in this
(Please turn to page 310)

MISSIONARY TRAINING



COURSE D—ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age

General Board Committee: James L. Barker, Chairman; Don B. Colton, William E. Berrett, Carl F. Eyring

LESSONS FOR SEPTEMBER, 1940

REVELATION AND INSPIRATION

Lesson 27. For September 1, 1940

Texts:

Articles of Faith, Talmage, pp. 296-307, Appendix 16; *Sunday Night Talks*, Talmage, pp. 308-318; *Discourses of Brigham Young*, pp. 61-62; *Gospel Doctrine*, Joseph F. Smith, p. 75.

Objective:

To lead students to sense the reality and value of inspiration and revelation.

Suggested Material Outline:

- I. How We Learn.
 - a. By experience.
 - b. By the teachings of other men and women.
 - c. By revelation from God.
- II. Nature of Revelation.
 - a. Inspiration. (The Spirit enlightens everyone in the world.)
 - b. Direct words of God or Angels (Mark 1:11) Doc. and Cov. 13, 110.
 - c. Visions (Doc. and Cov. 76, 110).
 - d. By Urim and Thummim.
 - e. Spiritual confirmation. (Testimony of the Holy Ghost.)
- III. Uses of Revelation.
 - a. For personal benefit.
 - b. For guidance in the performance of an office or calling.
 - c. For the benefit of the entire church.
- IV. Revelation a Mark of Christ's Church.
 - a. The Holy Ghost as a revelator.
 - b. The Holy Ghost promised to those baptized into Christ's Church.
 - c. Cannot know that Jesus is the Christ except by revelation.

Suggested Outline:

This whole lesson might be presented in the form of a cottage meeting, where there are singing, prayer and speaking by designated members. The speakers should not have their talks written out before hand and then read. They may, however, speak from notes. These special assignments must be made one week ahead.

The following topics are suggested for short talks:

1. How we may learn about God.
2. The nature of inspiration.
3. The direct words of God or angels unto men.
4. Visions of importance in our understanding of God.
5. How the Spirit of God causes us to feel that our actions are acceptable unto Him.
6. Uses of Revelation.
7. Revelation as a mark of the Church of Christ.

Assignments:

The next lesson concerns the gathering of Israel. Read and study it now for suggestive assignments. Make them today.

GATHERING OF ISRAEL

Lesson 28. For September 8, 1940

Texts:

Articles of Faith, Talmage, pp. 328-344; *Sunday Night Talks*, Talmage, pp. 329-338.

Objective:

To lead students to an understanding of the purpose of the Gathering of Israel so that they will feel a part of the movement.

Suggested Material Outline:

- I. The Dispersion of Israel and the Gathering Foretold. (See Deut. 30:5; Isaiah 11:11; Jeremiah 3:14.
- II. Purposes of the Gathering.
 - a. To save the elect from destruction. (Doc and Cov. 29:7-8; 63:33-36; 115:6.)
 - b. To prepare for the second coming of Christ. (Doc. and Cov. 133:10-21.)
 - c. To establish temple wherein ordinance work may be done for the dead.
- III. Places of Gathering Indicated.
 - a. The new Zion in America.
 - b. Jerusalem.
- IV. Evidences That the Gathering Is Now Taking Place.
 - a. Gathering of the Saints in the Tops of the Mountains. (Doc. and Cov. 84:2-4.)
 - b. The Gathering of the Jews to Jerusalem.

1. The Dedication of the Holy Land by Orson Hyde. (See Documentary History of the Church, Smith, Vol. 10, pp. 454-459.)
 2. The Zionist Movement.
 3. Palestine today.
- V. The Dispersion and Gathering of Value to Humanity.
- a. The isolation of Israel enabled the Gospel to survive.
 - b. The scattering of Israel blessed the world.
 - c. The gathering of Israel will preserve the Gospel of Jesus Christ in this dark era of the world history.

Suggestions as to Method:

1. Each of the main topics would make good short talks to be delivered in the class as a basis for a general discussion.
2. One student might be asked to report upon the gathering of the Saints in the days of Enoch. (See *Pearl of Great Price*, Book of Moses 6, 7, 8.)
3. Discuss such questions as the following:
 - a. How does a gathering of Saints preserve the Gospel?
 - b. How is the gathering the Lord's way of saving His people from calamities which He foresees will come in the world?
 - c. How has the gathering blessed mankind?
 - d. Why was temple work impossible without a gathering?

Assignments:

The next lesson is on "Zion," read it carefully at this time and make definite assignments one week in advance.

ZION

Lesson 29. For September 15, 1940

Texts:

Articles of Faith, Talmage, pp. 345-355;
Sunday Night Talks, pp. 336-338.

Objective:

To bring students to an appreciation of what Zion means so that they will desire to help establish Zion.

Suggested Material Outline:

- I. The Meaning of Zion. (See *Teachings of Joseph Smith the Prophet*.)
 - a. Zion the pure in heart. (Doc. and Cov. 97:21.)
 - b. Zion the city where the pure in heart dwell. (Doc. and Cov. 68:25-31.)
 1. Applied to the City of Enoch. (Moses 7:19.)

2. Applied to Jerusalem. (Zephaniah 3:14.)
 - c. Zion the land where the pure in heart dwell. (Doc. and Cov. 8:25-31.)
- II. The Zion Movement in These the Latter Days.
- a. The attempts to establish Zion (the pure in heart) in Ohio and Missouri.
 - b. Zion successfully established in the tops of the mountains.
 - c. The spread of Zion with the growth of the Church.

Suggested Method Outline:

- I. Short talks might be presented on the following:
 - a. The meaning of "Zion".
 - b. The "Zion" of Enoch's day.
 - c. The "Zion" on the American Continent among the Nephites (See 4 Nephi)
 - d. Missouri selected for the establishment of a Zion.
 - e. Zion today.
- II. The following questions may be used to stimulate discussion:
 - a. Why is America a favored place for the establishment of a Zion in these days?
 - b. Which is more important, the dwelling place (Zion) or the people (Zion)?
 - c. What may we do to more fully establish Zion?
 - d. What are the advantages to Saints who live in a place which is Zion, over those saints who live in family groups away from the body of the Church?
 - e. How does the hope or aspiration for a Zion give vitality to the Church.

Assignments:

The following lesson is "The Kingdom of God", read it now and make plans to assign topics to students similar to those suggested.

KINGDOM OF GOD

Lesson 30. For September 22, 1940

Texts:

Articles of Faith, Talmage, pp. 365-374.
Matthew 13. Doc. and Cov. 65:6.
The Restored Church, Berrett, pp. 552-557.

Objective:

To bring students to an appreciation of their membership in the Kingdom of God and to create in them a desire to have others share the same blessings.

Suggested Material Outline:

- I. What the Kingdom of God is

- a. A kingdom where all are one as Christ and God are one. (See John 17:6-11, 20-23.)
- b. Requirements for entrance in such fellowship with God and man.
 1. Faith in Jesus Christ.
 2. Repentance of sins.
 3. Baptism by immersion for the remission of sins.
 4. The receipt of the Holy Ghost by the laying on of hands of those holding proper authority.

c. Priesthood, the power within the kingdom.

II. The Church, an organization of the members of the Kingdom of God on earth for the purpose of functioning according to the laws of God and the laws of man. (The Church conforms to the requirements of the law in the holding of property, in constituting a legal person for the purpose of suing or being sued in the courts, etc.)

III. Conditions of members of the Kingdom portrayed by parable. (See Matt. ch. 13).

IV. Obligations upon members of the Kingdom.

a. To teach and practice the doctrines of the kingdom' (See Doc. and Cov. 88-77-80).

b. To do missionary work (See Doc. and Cov. 88-81-82).

Suggested Method:

I. Organize the students for a typical cottage meeting, with song, prayer and short talks on the following:

a. What the kingdom of God is and how one may enter it.

b. Advantages which accrue to members of the kingdom.

1. Remission of sins.
2. Receipt of the Holy Ghost.

c. The Church a divine organization of the members of the Kingdom on earth.

d. Obligations upon members of the Kingdom.

The presentation of the subject by talks should be followed by an invitation to the assembled members to ask questions which the student missionaries in charge of the meeting will answer.

Assignment:

The next lesson is "Christ's Reign on Earth." Read it carefully at this time and prepare assignments to be made for reading next Sunday. See the suggested method for possible assignments. Motivate the entire class to be thinking about the subject during the week by asking the questions today at

the close of the hour: "Do you believe that Christ will ever come personally on earth to preside over His Church? Will wars and calamities continue if He comes?"

CHRIST'S REIGN ON EARTH

Lesson 31. For September 29, 1940

Texts:

Articles of Faith, Talmage, pp. 356-365;
Sunday Night Talks, pp. 339-348.

Objective:

To arouse students to a faith in the doctrine that Christ will come again and to create a desire to help prepare themselves and others for His coming.

Suggested Material Outline:

I. The second coming of the Christ.

a. Predictions concerning His coming (See a *Ready Reference* for citations).

b. The time of His coming.

1. Date unknown.

2. Signs by which the event may be known (*Doc. and Cov.* 88-95).

II. Preparation for Christ's coming.

1. Development of character (Parable of the Virgins, *Matt.* 25:1-13).

2. Use of talents (*Matt.* 25:14-46).

a. Individual preparation.

b. Church preparation.

1. Missionary work to all peoples.

2. Establishment of Zion.

3. The erection of temples.

III. Christ's Millennial Reign:

a. Nature and duration of (See 10th article of faith).

b. Purpose of.

c. Conditions during.

Suggested Method Outline:

1. Short talks might be prepared by members of the class on the following:

a. The second coming of Christ a part of God's plan for His children.

b. The value to humanity of a knowledge that Christ will come again.

c. The parable of the virgins as an illustration of preparation or lack of preparation to meet our Savior.

d. The parable of the talents and example of righteous judgment when Christ shall come.

2. Class discussion might be aroused by asking such questions as the following:

a. Has the second coming of Christ already occurred?

b. What will be Christ's position in the Church when he comes?

- c. What will be the condition of man during the millennium. (See *Discourses of Brigham Young*.)
- d. Why is a millennium of personal reign of Christ necessary? (Discuss the completion of work for the dead during that time.)

Warning:

Many people since the beginning of the Christian era have grown fanatical on the subject of the millennium. The Latter-day Saint position is a sane and practical one and the teacher should see to it that the class is kept with its feet on the ground. The millennium will not alter the laws by which we live and learn and acquire joy. Only constant teachings of the gospel principles and ordinances and their application can make men

better even in the millennium. The leadership of Christ in person in his Church will but spur us to better live the gospel and cause us to increase our missionary and temple work one hundred fold until the knowledge of the Lord will cover the earth as the waters cover the sea.

The *Discourses of Brigham Young* and the views of Joseph F. Smith, found in *Gospel Doctrine*, will give some very clear ideas on the subject treated in this lesson.

Assignment:

The next lesson is on "Religious Liberty and toleration". Read it now and lay plans for making specific assignments one week in advance. The topic would lend itself well to a panel discussion following the suggested outline.

Making the Sunday School Attractive to the Enlistee

(From page 290)

It is wonderful when our energies may be woven in with the energies of our fellows. There is a mighty power in such a community of spiritual energy.

In our Sunday Schools, we have the most interesting things in the world to work with, speaking both in terms of children and subject matter. When we have a tendency to feel that Sunday School is just a one day a week occurrence, we might pause a moment and remember a great authority has said that the three most interesting things in the world are: Sex, Property, Religion.

By the first we create life, by the second we maintain it and by the third we hope to project into the world to come.

Surely within the proprieties, these themes are frequently and appropriately treated in our Sunday Schools.

Dr. Robert Hutchins, president of the University of Chicago says:

"The world is possibly closer now to dis-

integration than at any time since the fall of the Roman Empire."

Rome, Egypt and Greece stressed the externals — Mausoleums, Monuments, Pyramids, Temples, Coliseums, Baths, Stadia, Gardens, Arches of Triumph, Race Courses.

They neglected the internal phases of living—the spiritual and the moral.

They did not seem to realize that religion is the very cornerstone of civilization.

If there is one truth that is absolutely incontrovertible, it is this: *Civilizations which have neglected religion and morality have invariably perished.*

Therefore, today in America our problems are not only material—they are also and especially spiritual and moral problems.

Where can you go for a discussion of these vital themes to better advantage than to the Sunday School?

All praise to the enlistment workers for putting our Sunday Schools on the spot! Now they must be truly worthy of the good things the enlisters are saying!

Gospel Doctrine (Continued from page 306)

department is supposed to have one of the lessons for this month discussed in Union meeting. How have you succeeded in this work? Have you presented the material yourself? Or have you assigned the whole lesson or parts of it to particular teachers? Or have you developed the lesson by the

question-and-answer method in the Union meeting? And have you chosen the lesson to be presented which has not yet been discussed in the ward classes?

Take stock of what you have done, with a view to asking (a) have I succeeded? and (b) wherein could my work be improved?



GOSPEL MESSAGES



COURSE C—FAITH AS A FOUNDATION FOR LIVING

For Ordained Priests and Young Men and Women 17 and 18 Years of Age.

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman
Lynn S. Richards, Earl J. Glade

LESSONS FOR SEPTEMBER, 1940

THE ORGANIZATION OF THE CHURCH

Lesson 28. For September 1, 1940

References:

Widtsoe, *Priesthood and Church Government*; Roberts, *A Comprehensive History of the Church*, 30, Vol. I; Smith, *Essentials of Church History*; Jenson, *The L. D. S. Biographical Encyclopedia*; Semi-Annual Conference Reports.

Objective:

To see the Priesthood and its auxiliaries as the genius of the vitality of Mormonism.

Explanatory Statement:

Before we can thoroughly understand the operation of the Church Welfare Program we must familiarize ourselves with the organization and operation of wards, stakes and general authorities and boards. This lesson presents a short review and an outline of the Church set-up. Lesson 29 discusses the Ward Welfare plan. Lesson 30 discusses the Stake Welfare plan. Lesson 31 discusses the General Church Welfare Committee. The Review explains the relationship of all units of the Church Welfare Plan.

The General Authorities of the Church (October 1939) are:

First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen and Sylvester Q. Cannon.

First Council of Seventy: Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, and Richard L. Evans.

Presiding Bishopric: LeGrand Richards, Marvin O. Ashton, Joseph L. Wirthlin, Elder George F. Richards, Acting Patriarch.

The references will enable a teacher to anticipate the questions. Roberts and Smith discuss the origin of each of the auxiliaries (see chapter headings). The L. D. S. Bio-

graphical Encyclopedia, Vol 1 to 4, inclusive, contains sketches of all the General Authorities as well as numerous stake and ward officials.

Methodology:

Make use of the outline, page 53. If the class members do not have copies, place it on the blackboard.

Every responsible member of the Church should know the answers to the following questions:

1. What two Priesthoods are there in the Church? What are their origins, respectively?

2. Which quorums of the Priesthood are ward quorums?

3. Which quorums of the Priesthood are stake quorums?

4. How many wards are there in the Church?

5. How many stakes are there?

*6. Who constitute the First Presidency of the Church? How are the members chosen?

*7. Who constitute the Council of the Twelve? How are the members chosen?

*8. Who constitutes the First Council of the Seventy? How are the members chosen?

*9. Who constitute the Presiding Bishopric? How are the members chosen?

*10. Who is the Patriarch of the Church? How is he chosen?

11. Who are the heads of the Aaronic Priesthood of the Church?

*12. How many auxiliary organizations are there?

*13. When was each organized? Under what conditions? (See Roberts)

14. What are general boards? Stake boards? How do they operate?

Outcomes:

The church should be visualized as a throbbing, vital organization of volunteer workers—"a kingdom of priests" endeavoring to sustain the Kingdom of God on earth. Each class member should recognize his role in the same now and hereafter—his responsibilities, his leaders, his loyalty, etc.

*Will make excellent individual assignments, to be made well in advance of this session.

THE WARD WELFARE PLAN

Lesson 29. For September 8, 1940

References:

The pamphlet, "Church Welfare Plan," by President J. Reuben Clark, Jr., which is the basis of this series of lessons. Copies of the talk were supplied all Stake Presidents from whom you may be able to obtain one. Additional copies are available from General Church Welfare Committee, 312 Union Pacific Bldg., Salt Lake City, Utah.)

Objective:

To stimulate full-hearted participation in the Ward Welfare Plan.

Methodology:

The instructor should note that this lesson is a part of a larger unit. The discussion should connect with previous lessons and anticipate those to come. The questions may prove helpful in directing the discussion and the advanced preparations. Also ask a member of the bishopric and members of the Bishop's Welfare Committee to attend and participate in the discussion.

1. Explain: The Bishop is the father of the ward. (See the previous lesson.)

2. Explain the expression, first paragraph "the brotherhood of man must become a part of their lives."

*3. Explain the work of the Relief Society in "normal times."

*4. Explain the work of the ward teachers in relief.

*5. What is new about the Church Welfare Plan?

6. Explain "there is an infinity of difference between the sack of flour that comes over the back fence, and a sack that is sent to you from Washington."

*7. What is the nature and role of the Bishop's Welfare Committee?

*8. How do wards coordinate their welfare activities?

*9. How are the Priesthood Quorums supposed to function?

*10. Is L. D. S. Relief "standardized?" Why not?

11. How does recreation enter the relief program?

*12. Describe a Ward Project.

13. Explain, "the relief society is the Mother of the Ward."

14. Do you think it is "a modern miracle" that the bishop can perform his ecclesiastical duties and still make a living?

*15. Is the Welfare program Christian-ity at its best?

Outcomes:

If the lesson is well taught the class members will approach the Bishop with a well planned project, preserving fruit, making and

selling candy, operating a garden, etc. Above all, the members will assume their normal, natural role in the ward welfare program as Quorum members and aids to the auxiliaries.

THE STAKE WELFARE PLAN

Lesson 30. For September 15, 1940

References:

The pamphlet, "Church Welfare Plan," by President Clark.

Objective:

To stimulate full-hearted participation in the Stake Welfare Plan.

Methodology:

This lesson must be tied to the Ward Welfare Plan (Lesson 29), and the General Church Welfare Committee (Lesson 31). The following questions bring out the salient points:

1. Are wards wholly "self-contained?"

*2. Explain the stake as the first coordinating agency.

*3. What is the Bishops' Council?

*4. Describe a stake project.

*5. Invite a member of the Bishop's council to describe the stake projects in your stake, the ward projects in other wards as well as your own and the coordination of ward projects in the stake.

*6. Can you see any conflicts with the welfare plan of the Federal Government?

*7. Can you see any conflicts with organized business?

*8. Should anyone, politician or business man, resent the L. D. S. Welfare Plan?

*9. Compare the organized L. D. S. attack on relief with the situation in the "dust-bowl" as described by John Steinbeck.

Outcomes:

If the lesson is well taught the class members will determine their role in the Stake projects. Above all, they will support the L. D. S. Welfare Plan.

THE GENERAL CHURCH WELFARE COMMITTEE

Lesson 31. For September 22, 1940

References:

The pamphlet by President Clark, "Church Welfare Plan."

Objective:

To stimulate full-hearted participation in the Church Welfare Program.

Methodology:

This lesson is a continuation of the series devoted to the Church Welfare Plan. The

Review which follows, is a further elaboration of the plan. The Outline, page 63, is a skeleton of the entire plan showing the role of the ward (lesson 29) and the Stake (lesson 30). If possible, a member of the Bishopric or some one with special insight into the working of the Church Welfare Plan should be in attendance at this class discussion. The questions cover the salient point:

*1. What is the organization of the Church Welfare Committee? (See enrichment material below.)

*2. Are there any full time members of the Committee? (See Managing Director Harold B. Lee.)

*3. Explain, the first steps "Palliatives," not "cures."

*4. Explain President Clark's assertion that the plan is to preserve "free agency" not "man's security." Also "self-help is the only true help." (See the poem printed in connection with Lesson 26.) "The Church helps people to help themselves."

*5. Explain the work of the Agricultural Committee.

*6. Explain the work of the Deseret Clothing Factory and its supervisory committee.

*7. Explain the work of the Deseret Industries and the Supervisory Committee.

*8. Explain the work of the Food Processing Committee.

*9. Explain the work of the Finance Committee, otherwise known as the Cooperative Security Corporation.

*10. Explain the work of the Special Project Committee.

*11. Explain the work of the Housing Committee.

*12. Is the Church Welfare Plan a form of "collectivism?"

*13. What keeps these forty volunteer experts busy at this task? the 14,000 others? the 80,000 Relief Society members?—the total 100,000?

*14. Are you a benefactor or beneficiary of the Church Welfare Plan. (You need not answer out loud.)

*15. Is the Welfare Plan "perfect?" In keeping with Divine commands?

*16. Should a Latter-day Saint accept government aid?

Enrichment Material:

In October 1939, the Church Welfare Committee was constituted as follows:

Advisers: John A. Widtsoe, Albert E. Bowen, Antoine R. Ivins, LeGrand Richards, Marvin O. Ashton, Joseph L. Wirthlin, John H. Taylor, General Presidency of the Relief Society.

General Committee: Henry D. Moyle. Chairman; Robert L. Judd, Vice Chairman; Harold B. Lee, Managing Director; Mark

Austin, Campbell M. Brown, Clyde C. Edmonds, Sterling H. Nelson, William E. Ryberg, Stringham A. Stevens, J. Frank Ward.

Outcomes:

Every class member should have a determination to lend aid and support to the Church Welfare Plan.

Sing, "Put Your Shoulder to the Wheel."

THE CHURCH WELFARE PLAN

Review. For September 29, 1940

Reference:

President Clark's pamphlet.

Objective:

To visualize the Church Welfare Plan as an attempt to perfect the Kingdom of God on earth.

Methodology:

Today an attempt should be made to clarify all questions on the Church Welfare Plan and to review a few of its accomplishments. The following questions may be helpful:

*1. Explain the second paragraph, especially "the sacred trust of brotherhood."

*2. Explain the *spirit*, "a neighbor in distress."

*3. Will the plan build up the spiritual life of the needy? (See lesson 27.)

*4. Review the accomplishments during 1938, as described in the Manual. Watch for accounts of 1939 accomplishments in the 1940 press notices. Excerpts should be read aloud.

*5. If possible visit the Central Bishop's Storehouse in Salt Lake City and the nearest Regional storehouse (there are 67). This is an excellent class excursion.

*6. Explain the foodstuff production budgets used by the committee.

*7. If possible, arrange to visit the nearest project—coal mine, canning factory, clothing factory, stores, sawmills, etc.

*8. Read Matthew 20:1-16. Then read the concluding paragraph, but one, of President Clark's address. Is the Church "on the march." These excerpts should be read aloud to the class.

Outcomes:

This unit has been designed to give insight into the modern significant movement in the Church today. It presents a golden opportunity to put Sunday School work in line with the general objective: "to develop in each individual a determination to consecrate his time, his abilities, and his possessions to the perfection of the Kingdom of God on earth and to help him to form habits which will realize this consecration."

OLD TESTAMENT



Course B—For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age
General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, Vice-Chairman;
Thomas L. Martin and Wendell J. Ashton

LESSONS FOR SEPTEMBER, 1940

EZRA ("The Wise Man Learns to Live")

Lesson 31. For Sunday, September 1, 1940

Text:

The Old Testament Sunday School Quarterly, Lesson 31.

Objective:

To illustrate by the story of Ezra that great leaders love their fellowmen and have the desire and courage to do something about it; and that in their greatness they pray to God.

Suggestion:

1. It was Ezra's faith and love which led him to go to Jerusalem and carry out such sweeping reforms there. There seems little doubt but that most men would have considered the task of reform impossible and would have turned into other fields to attain leadership. But Ezra knew himself and had faith in his ability; he had faith in God and knew that through prayer he could call upon God for help and encouragement. He loved his people and believed in their destiny. He got results!

Enrichment Material:

1. "Nothing worth while in this world is ever done without this uncompromising spirit, undaunted by opposition, determined upon victory. Every truth invites opposition and contempt; but if it really be truth, it is worth fighting for. Remember this my fellow workers and fight on!"—Abbott.

2.

"Lord, what a change within us one short hour

Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take;
What parched grounds refresh, as with a shower!

We kneel, and all around us seems to lower;
We rise and all the distant and the near
Stands forth in sunny outline, brave and clear!

We kneel, how weak! we rise, how full of power!

Why, therefore, should we do ourselves this wrong,

Or others, that we are not always strong;
That we are ever overborne with care;

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That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with
Thee?"—Quoted.

3.

"More things are wrought by prayer
Than this world dreams of. Wherefore, let
thy voice

Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of
prayer

Both for themselves and those who call them
friend?

For so the whole round earth is every way
Bound by gold chains about the feet of
God."—Quoted.

Problems:

1. What was Ezra's occupation?

2. What facts may lead to the conclusion that Ezra was a man of considerable influence?

3. What was the condition of Israel at the time of Ezra?

4. To what do you attribute Ezra's great success?

5. Was the condition Ezra set out to remedy a difficult one to cure?

6. Someone has said that a great man never lived but who was a man of prayer. Explain.

7. Does Ezra's advice about marriage still hold good today?

8. Discuss the literary contribution which Ezra made to the world.

9. Discuss the various phases of prayer and praying.

10. Was leaving Persia an easy thing to do under the circumstances?

NEHEMIAH

("The Power to Act is the Duty to Act")

Lesson 32. For Sunday, September 8, 1940

Text:

The Old Testament Sunday School Manual, Lesson 32.

Objective:

To illustrate by the story of Nehemiah the results that a leader can attain by knowing what he wants to do, planning the job and then sticking to it until it is finished.

Suggestions:

1. Nehemiah is one of the greatest examples of all time of what can be accomplished by plans, determination, personality, and the necessary stick-to-it-tiveness to put it over. One of the greatest lessons in leadership ever penned is in Nehemiah's statement: "I am doing a great work, so that I cannot come down; why should the work cease while I leave it, and come down to you." (Neh. 6:3)

2. In a study of successful and influential men in this country they were asked to tell the things to which they attributed their success. In 207 out of the 283 replies the following answers were given and listed according to frequency of mention:

- a. Perseverance, constancy.
- b. Application.
- c. Hard work.
- d. Industry.

3. Notice the religious side of Nehemiah's life.

Enrichment Material:

1. "No matter what a man's aims, or resolutions, or professions may be, it is by one's deeds that he is to be judged both by God and man."—*Beecher*.

2. "The man with backbone turns trials into triumphs, vexations into victories; nor is he easily stampeded. He dares to act while others debate, for his convictions are not easily shaken. His success is not an accident."—*Clough*.

3.

"God give us men! A time like this demands Strong minds, great hearts, true faith and ready hands;

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor,—men who will not lie;

Men who can stand before a demagogue,
And damn his treacherous flatteries without winking!

Tall men, sun-crowned, who live above the fog

In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds,

Their large professions and their little deeds,—

Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps!"—*Holland*.

5. "A noble deed is a step toward God."
—*Holland*.

Problems:

1. How would you harmonize these two statements? "Success is 99% perspiration and 1% inspiration." and "Success is 90% personality and 10% work."

2. What was the secret of Nehemiah's success in rebuilding the walls of Jerusalem?

3. In what ways does Nehemiah inspire us?

4. Point out the instances in Nehemiah's life that show he was a religious man.

5. How does Nehemiah compare with other leaders we have studied?

6. How does careful planning aid in accomplishing a task?

7. What were the conditions of the Jews at the time of Nehemiah?

8. What was Nehemiah's position in Persia? Why was it an important one?

9. How did Nehemiah live so that when an opportunity came he was able to use it?

10. Why didn't Nehemiah go back to Jerusalem sooner than he did?

11. Give evidence that Nehemiah was by nature a cheerful person?

12. What advantages were given to Nehemiah because he had so completely won the favor of the king?

13. Discuss Nehemiah's plan so as to insure the maximum amount of work from every one.

14. What kind of a "boss" was Nehemiah?

15. Why didn't the surrounding nations want Jerusalem rebuilt?

16. What was the most serious problem that arose among the workers themselves?

17. How did Nehemiah meet the various problems that confronted him?

18. Why wasn't Nehemiah afraid when his enemies sent false word to the king that Nehemiah was inciting a rebellion?

19. What effect did Nehemiah's success have on Israel and her enemies?

20. What conditions and customs of Nehemiah's time were different from those we know today?

21. Justify this statement: "Nehemiah illustrates by his life and actions almost every element that makes for leadership and success."

PROVERBS ("Happy is the One Who Findeth Wisdom and Getteth Understanding")

Lesson 33. For Sunday, September 15, 1940

Text:

The Old Testament Sunday School Manual, Lesson 33.

To learn from the "Book of Proverbs" in the Old Testament some of its suggestions and helps regarding leadership and success.

Suggestions:

1. This is a lesson which lends itself to oral reading. Someone should read who reads well. All members of the class should follow in their own *Manual*. Reading should stop when problems are encountered and they should be carefully discussed.

2. There is far too much material in this lesson to cover adequately in a class period. The teacher may make a selection of parts to receive careful consideration.

Enrichment Thoughts:

1. We are studying to improve ourselves.

"Be at war with your vices, at peace with your neighbors, and let every new year find you a better person."—Quoted.

"I don't think much of a person who is not wiser today than he was yesterday."—A. Lincoln.

"It's the knowing man who knows enough to know there's a lot he doesn't know."—Quoted.

"Added knowledge will harm no one. The more you have the more you get. In the words of David Harum, 'Them as has, gets!'"—Quoted.

"He who won't be advised, can't be helped."—Quoted.

2. Work.

"Pluck will win—its average is sure, He wins the fight who can the most endure. Who faces issues, he who never shirks, Who waits and watches and who always works."—Abbott.

"Pluck will win—its average is sure,

3. Understanding:

"I thot Will Brown was hard and cold,
His ways so rough, his manner bold,
Until I found he paid the fee
That sent a sick chum out to sea.

"I said Miss Jones was always out
She sure must be a gadabout;
But when my way was dark and cold
I found she had a heart of gold.

"I dubbed Jane Smith as odd and queer,
Her face as sour, her manners drear,
Till I was told she spent her life
In nursing John's poor crippled wife.

"There was a time, I own with pain,
I sneered at Mary Grant as plain.
I saw her soul—a lovely thing!
Fit for the palace of a king.

"And so I prayed, 'Lord, give me eyes
To see beneath the thin disguise;
To recognize where'er I be,
Souls that are growing like to Thee' ".
—Selected.

REVIEW (Checking Up On Ourselves)

Lesson 34. For Sunday, September 22, 1940

The Old Testament Sunday School Manual, Lesson 34.

Objective:

To review the material that has been studied during the quarter.

Suggestions:

1. Read and discuss the opening poem.

2. It would be very interesting and a splendid review exercise to take each of the characters studied during the quarter and determine just what the differences are between the failures (Abimelech, Gehazi) and the successful leaders, as measured by the Giles list of positive and negative qualities.

3. Have pupils actually "check-up" on themselves with the self-rating exercise. The results need not be discussed. Pupils will need much help on the exact meaning of some of the words. Be prepared to help them.

4. Allow only a limited amount of time on the name test. Be sure to discuss each answer.

Correct Answers:

- | | |
|---------------|----------------|
| 1. Nehemiah | 19. Hosea |
| 2. Ezra | 20. Amos |
| 3. Abimelech | 21. Vashti |
| 4. Jotham | 22. Daniel |
| 5. Gomer | 23. Ahasuerus |
| 6. Amos | 24. Jephthah |
| 7. Hosea | 25. Gehazi |
| 8. Ezra | 26. Artaxerxes |
| 9. Hosea | 27. Haman |
| 10. Jeremiah | 28. Esther |
| 11. Ezra | 29. Jephthah |
| 12. Jotham | 30. Naaman |
| 13. Ezra | 31. Zeresh |
| 14. Nehemiah | 32. Daniel |
| 15. Abimelech | 33. Memucan |
| 16. Ezra | 34. Esther |
| 17. Nehemiah | 35. Mordecai |
| 18. Jeremiah | |

5. Filling in the sentences concerning the leadership lessons illustrated by the different characters will need considerable time. Students should be encouraged to go back and re-read the lessons when necessary.

The reactions will vary with each student.

Discuss the different sentences carefully. Some suggested responses:

Jephthah—The leader lives according to the highest knowledge and light that he has.

Abimelech—"Bramble bush" leaders do not last very long.

Gehazi—Greed and selfishness may destroy qualities of leadership.

Amos—Leadership can be developed even in the face of lack of opportunities if the person has the will to do so.

Hosea—A tragic experience made his message more vital rather than destroying his faith.

Daniel—Diet is important in leadership training.

Jeremiah—Leaders remain true to their con-

victions even though they are not appreciated.

Esther—Loyalty to family and people is a leadership quality.

Nehemiah—Courage, plans, faith and hard work enabled this leader to overcome what seemed unsurmountable obstacles.

Ezra—A leadership motto, "Learn, practice and teach the truth."

6. Some advice from *Proverbs*.

1. Work hard.

2. Honor parents.

3. Guard the tongue, etc., etc.

OPEN SUNDAY

September 29, 1940

Suggested Pioneer Talks

(From page 294)

Sunday School boys and girls are willing and able to do, the Pioneers will find their richest reward.

(For a Girl)

When we think or speak of courage and endurance, we generally have men, rather than women, in mind. In the case of the Pioneers there were noble women numbered among those historic bands—they too endured all the hardships and sacrifices of a physical character. They accepted the sore trials heroically without complaint or murmur. They performed their tasks during that long and tiresome trek—the kind of tasks that women know best how to perform. They must have spread hope and cheer and confidence whenever feelings of despair or despondency threatened to overtake their male companions; because it is characteristic of women to sing and smile in the face of danger, trouble and want.

That was the case of those brave women who came to the valleys of the mountains on

July 24, 1847, and the days that followed, to seek peace and security, the right to worship God according to the dictates of their own conscience; to help lay a solid foundation for the modern Church of Christ.

And how well they performed their services and met their difficult problems!

We must remember that those women were once girls. And is it not reasonable to assume that in their youth they received the kind of training and developed those fine characteristics that came into full play and were given fine expression in the exodus across the plains.

Honor to those women pioneers! May we in our youth emulate their fine example! May we in our Sunday School be eager to learn, to study, to embrace the beautiful teachings that are unfolded to us Sunday after Sunday so that we in our day may prepare ourselves to pioneer the way and develop ourselves in such manner so that we may receive Him who is to come and reign over His people. In this respect we, too, can become noble pioneers.

WORDS

It was a cluster of white words,
Immaculate, empearled,
That brought a new dawn to my life
And gave me back my world.

—Claire Stewart Boyer.

BOOK OF MORMON

Course A—For Deacons and Other Boys and Girls, 12, 13 and 14 Years of Age.
General Board Committee: T. Albert Hooper, Chairman; Junius R. Tribe,
Wallace F. Bennett and Marion G. Merkle

LESSONS FOR SEPTEMBER, 1940

CONCERT RECITATION

"... the Lord our God did visit us with the assurances that he would deliver us; yea, insomuch that he did speak peace to our souls, and did grant unto us great faith, . . ."—Alma 58:11.

Suggestions for Two-and-One-Half-Minute Talks:

1. See Alma, Chapter 45. Assist the pupils to prepare a talk on Alma's prophecy of the extinction of the Nephites. Have the talk emphasize the threat should materialize only if the Nephites should prove faithless and forget God and his blessings unto them.

2. See Alma, Chapter 57. Helaman's two thousand young warriors were sons of those who had covenanted not to take up arms. (See Alma 24.) These boys had not made such covenant and under Helaman fought gloriously to save the Nephites. They were preserved from death by the Lord. This experience can furnish material for a very interesting talk.

THE ZORAMITE-LAMANITE INVASION. MORONI'S TERMS AND A COVENANT OF PEACE

Lesson 27, For September 1, 1940

Objective:

Those who forget God and transgress His laws cannot expect His Spirit always to lead and guide them.

References:

Alma, Chapter 43:45; *A Voice from the Dust*, Dec, pp. 514-526; *Dictionary of the Book of Mormon*, Reynolds.

Suggestive Outline:

- I. The Zoramites Became Lamanites.
 - a. Joined forces with them.
 - b. Zoramites and Amalakites more bloodthirsty than Lamanites.
 - c. Armies led by Zerahemnah.
 - d. He selected Zoramites and Amalakites as leaders of army.
 - e. Went forth to attack Nephites.
- II. Nephites Led By Moroni.

Page 318

- a. He was only twenty-five years old.
- b. Moroni provided his army:
 1. With armor.
 2. With shields.
 3. With heavy clothing.
 4. With arm shields.

III. Lamanites Fear Nephites.

- a. When they saw preparations of Nephites they retreated.
- b. Moroni sent spies to watch them.
- c. Moroni appealed to Alma for guidance.
- d. Told Lamanites would try to surprise Nephites.
- e. Moroni placed army to stop them.
- f. Nephites victorious.
- g. Moroni imposed peace terms.

IV. Alma Prophecies Destruction of Nephites.

- a. Told Helaman not to disclose prophecy but to record it.
- b. Four hundred years after Christ, Nephites to become extinct.
 1. Because they will forget God.
 2. Will sin against knowledge of Gospel.
 3. Will do all manner of evil.

V. Alma Blessed His Sons.

- a. Repeated words of God. (See verses 16-17, Alma 45.)
- b. Alma departed from Zarahemla.
- c. Seen no more. (See Alma 45, verses 18-19.)

AMALICKIAH CONSPIRES TO BE KING. MORONI AND THE TITLE OF LIBERTY

Lesson 28. For September 8, 1940

Objective:

Those who live righteous lives seek to live honestly and uprightly and promote peace, that they may enjoy the blessings of our Heavenly Father.

References:

Alma, Chapters 46-49; Lesson Manual, pp. 111-115; Reynolds, *Dictionary of the Book of Mormon; A Voice from the Dust*, Dec, pp. 526-544. For correct pronunciation of the names see the vocabulary in the back of your *Book of Mormon*. See also references suggested for Lesson 24.

Suggested Outline:

- I. Amalickiah Sought Kingship.
 - a. He flattered lower judges.
 - b. Promised them power if they supported him.
 - c. Caused dissensions among people.
- II. Moroni Became Incensed At This.
 - a. Tore his coat.
 - b. Wrote a slogan on it. (Have one of your boys print this on a card and hang in your classroom.)
 - c. Put it on a long pole.
 1. Went among people.
 2. Called them to follow him. (Read verse 20 in chapter 46.)
- III. Many Armed and Joined Moroni.
 - a. Followers of Amalickiah who would not join were slain or driven out of the land.
 - b. "Title of Liberty" put on all towers in land by Moroni.
 - c. Order maintained in church by Helaman and high priests.
- IV. Amalickiah Went to Land of Nephi.
 - a. Obtained friendship of King.
 - b. Made commander of part of army by King.
 - c. By trickery he obtained support of rebellious part of army.
 - d. Made second in command of entire army.
 - e. Had superior poisoned.
 - f. Became supreme commander of the army.
- V. Amalickiah Approached City With Army.
 - a. King advanced to welcome.
 - b. King killed by soldiers.
 1. On order of Amalickiah.
 2. Blame put upon King's servant.
 - c. Amalickiah proved death of King to Queen.
 1. Married the Queen.
 2. Became King.
 - d. As King he incited Lamanites against Nephites.
 - e. They made war.
 - f. Moroni prepared for their attack.
 - g. Many Lamanite leaders slain.
 - h. Army fled from Nephites.
 - i. Amalickiah angry at result.
 1. Swore vengeance.
 2. Cursed God.

proach to our Father in Heaven for His assistance and makes for success.

References:

Alma, 50-53; Lesson Manual, pp. 115-119; Reynolds, *Dictionary of the Book of Mormon*, under names of persons and places mentioned in the lesson; Reynolds, *Book of Mormon Chart*; Dee, *A Voice from the Dust*, pp. 541-558.

Suggested Outline:

- I. Moroni Fortified the Cities.
 - a. Made them secure against attack.
 - b. Placed guards at strategic points.
 - d. Had Nephites take possession of wilderness, from which Lamanites had been driven.
 - e. Built new cities.
- II. Jealousy Brought Trouble.
 - a. People of Morianton claimed part of land of Nephi.
 - b. Trouble ensued.
 - c. Moroni compelled to use force to bring peace.
- III. Rich Among People Demanded a King.
 - a. Loyal folks called "freemen."
 - b. Others called "kingmen."
 - c. Attacked by Amalickiah.
 - d. Kingmen compelled by Moroni to:
 1. Swear loyalty to own people.
 2. Or, die as traitors.
 - e. Amalickiah slain in own tent by Nephite leader.
- IV. More War Followed.
 - a. Lamanites and dead leader's brother continued war on Nephites.
 - b. Attempted to capture Nephite cities.
 - c. Moroni, Teancum and Lehi outwitted Lamanites.
 - d. Enticed them from their forts.
 - e. Defeated them.
 - f. Moroni captured city of Mulek.
 - g. Continued to strengthen all Nephite cities.
- V. Sons of Ammonites Asked Permission to Join Nephite Army.
 - a. Parents had been Lamanites.
 - b. Had been converted.
 - c. Had made a covenant never to go to war.
 - d. Sons had not made such a covenant.
 - e. Asked to be enlisted.
 - f. Became known as the sons of Helaman.
 - g. Marched to aid of Nephites.

MORONI FORTIFIED CITIES AGAINST LAMANITES. TEANCUM AND LEHI OUTWITTED LAMANITES

Lesson 29. For September 15, 1940

Objective:

Complete preparation on our part for that which may come gives confidence in our ap-

The teacher will wonder how to cover all of this material in our lessons. Don't try to. Take that part or those incidents which you think will have the greatest appeal to the interest of your class members. Some of the points missed can be summarized at least, on your review Sunday.

AMMORON AND MORONI EX- CHANGED LETTERS. LIVES OF TWO THOUSAND YOUNG WAR- RIORS MIRACULOUSLY SAVED

Lesson 30. For September 22, 1940

Objective:

Persistent effort and righteous living bring the blessings and aid of our Heavenly Father when they are sought.

References:

Alma, Chapters 54-58; Lesson Manual, pp. 119-125; Dee, *A Voice from the Dust*, pp. 558-578. Other references given in the preceding lessons.

Suggestive Outline:

- I. Ammoron, the Lamanite King Desired to Exchange Prisoners.
 - a. He wrote to Moroni.
 - b. Moroni answered.
 1. Called attention to women and children taken prisoners by Lamanites.
 2. Set forth specific terms of exchange.
- II. Ammoron Acceded to Moroni's Terms.
 - a. Because of lack of provisions.
 - b. Threatened to continue war until,
 1. Nephites exterminated, or
 2. Lamanites exterminated in the attempt.
 - c. Moroni refused because of Ammoron's threat.
 - d. Released prisoners by strategy.
 - e. Used Lamanite prisoners to strengthen fortifications.
- III. Helaman Made Reports to Moroni.
 - a. His two thousand sons went into battle.
 - b. They fought valiantly.

- c. Overcame enemy.
- d. Only two hundred wounded.
- e. None were killed.

- IV. Helaman's Sons Helped Retake Manti.
 - a. Decoyed Lamanites out of city.
 - b. Fought valiantly in the ensuing battle.
 - c. Were preserved by their faith.
- V. Helaman Complained That Home Government Was Not Sending Enough Aid.

REVIEW

Sunday, September 29, 1940. Review for the Third Quarter

For this review we will follow the same general plan as in the first and second quarters. Assign pupils to report on outstanding incidents, as well as those which were passed over because of lack of time.

The procedure might be varied as follows: Let the teacher announce that sides will be chosen on this Sunday the same as for a spelling bee; but instead of spelling, the contest will consist of answering questions on episodes and persons mentioned in the lessons for the quarter. Sides might be chosen in advance and a general assignment given which would necessitate some home study and review on the part of the class members.

Such questions as: Who were the Zoramites? What was the Covenant of Peace? What was the title of Liberty? Who were the Ammonites? What covenant did the Ammonites make? What were "freemen?" What were "kingmen?" etc.

The resourceful teacher can make this one of the most interesting Sundays of the entire quarter.

Preparation, prayerful preparation will accomplish a successful review for you.

Faith-Promoting Sketches

(From page 291)

no money in sight to meet the over-due note for that amount. Then Tanner came. He loaned two thousand dollars to the Prophet, the mortgage was lifted, and the Temple begun. Later he loaned fifteen thousand dollars to the Committee in charge of merchandising.

There is an interesting story connected with that note for two thousand dollars.

In Nauvoo the note was still unpaid. The Prophet met Tanner one day and deplored

the fact that it was still due. "Forget all about it," Tanner urged. Later he burned it. Joseph, putting a heavy hand on Tanner's shoulder, said earnestly, "Brother Tanner, for your generosity to the Church, your posterity shall never want for bread." And so far as is known, no descendant of John Tanner has asked for relief.

John Tanner died in Mill Creek, in 1852, at an advanced age. His faith, though he lost all his property, never wavered for a moment.

CHURCH HISTORY

For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman; De Lore Nichols and Gordon B. Hinckley.

LESSONS FOR SEPTEMBER, 1940

CONCERT RECITATION

(Deseret Sunday School Songs, Chorus of No. 179)

True to the faith that our parents have
cherished,
True to the truth for which martyrs have
perished,
To God's command, soul, heart and hand,
Faithful and true we will ever stand.

THE PROPHET IS TAKEN PRISONER

Lesson 30. For September 1, 1940

Objective:

Out of seeming darkness and despair often come spiritual strength and power.

References:

Comprehensive History of the Church, Vol. 1, pp. 468-508; *Essentials in Church History*, Chapter 25, pp. 520-532; *A Short History of the Church*, pp. 66, 67; Lucy Smith, *History of the Prophet*; *Autobiography of Parley P. Pratt*.

Suggestions:

After the students have read the lesson let them briefly tell of the circumstances which led up to the betrayal and imprisonment of the Prophet. Let them also briefly recount the circumstances of the imprisonment. Show as indicated in the lesson, the differences in character in the Prophet and his followers and the guards who stood over them. The refining influences of the Gospel were largely responsible for these differences, and the same situation may be observed to a degree in the lives of those all about us. Show that although these were days of bitter sorrow, spiritual strength and power developed in the Prophet and those with him. The 121st and 122nd sections of the *Doctrine and Covenants* were received at this time—two of the most beautiful, encouraging and fundamental sections in the book.

Sing the song, "Though the Way Be Full of Trial, Weary Not." With enrichment material emphasize the objective. For instance, Joseph Smith's first vision likewise came out of a time of trouble. Also the visit

of Moroni came when Joseph seriously wondered and anxiously prayed. In the life of the Savior spiritual strength came in a time of prayer and fasting and temptation. This is also evident in His life when He was in the Garden of Gethsemane.

Interesting enrichment material may also be found in Admiral Richard E. Byrd's book, *Alone*. Here he graphically tells of his own experience of sorrow and despair out of which came great spiritual strength. A condensation of this book appeared in the February, 1939, issue of the *Reader's Digest*.

Perhaps experiences of our own or of those close to us can also be used in building this lesson.

Outcome:

The class as a result of this lesson should realize that good may often come out of trials and despair—that, as Shakespeare has said, "Sweet are the uses of adversity." They should have greater courage to face sorrow, knowing that people often grow strongest spiritually when the way seems darkest.

BACK ACROSS THE MISSISSIPPI

Lesson 31. For September 8, 1940

Objective:

The Lord's people have always been willing to endure hardship rather than forsake the Gospel.

References:

Comprehensive History of the Church, Vol. 1, pp. 508-520; *Essentials in Church History*, Chapter 26, Vol. 2, pp. 1-14; pp. 41, 42; Lucy Smith, *Life of the Prophet*.

Suggestions:

After they have read the lesson, let the students recount the circumstances which led up to the extermination from Missouri. This may be done without going intensively into the terrible sufferings of the Saints and the perfidy of the mob. Bring out the point that the Saints would not have had to move if they had been willing to give up the Gospel. But rather than do this they were willing to undergo such experiences as those of Levi Hancock and Joseph's mother and father.

This has always been the case with the faithful in the Church, and with enrichment material illustrating this fact, this lesson can be made very interesting and instructive without dwelling on the Missouri persecutions. Space here does not permit the giving of enrichment material, but there are numerous cases of people who have sacrificed for their faith in the Church—perhaps your own parents or grandparents who joined the Church in the missions. If the students are asked a week in advance to get stories of this kind from their parents, there should be no difficulty in building an intensely interesting lesson.

Outcome:

The students should leave this class with their faith in the Gospel increased. Knowing how precious others have considered the Gospel, their own appreciation of it should be strengthened.

A DAY OF GOD'S POWER

Lesson 32. For September 15, 1940

Objective:

The sick are healed through the power of the Holy Priesthood, exercised in faith and righteousness.

References:

Comprehensive History of the Church, Vol. 2, pp. 18-22; *Essentials in Church History*, pp. 269-271; *A Short History of the Church*, pp. 72, 73; Wilford Woodruff, *Leaves From My Journal*.

Suggestions:

After the students have read the lesson in the Manual, let them tell of the conditions in Nauvoo at the time our lesson opens. Then let them tell of the various healings in this remarkable day of God's power. Incidentally, the handkerchief spoken of in the lesson is now in the museum of the Bureau of Information on Temple Square in Salt Lake City. Play for them, if it is available, episode 9 in the "Fullness of Times" series of transcribed dramatizations of Church history, prepared by the Church. Each stake has a machine and a set of records, sent to the stake president. Perhaps the Stake Church History Supervisor could arrange for the playing of this in the wards.

Show that the same power which raised up Elijah Fordham and others is still in the Church. All of us know of cases of people who have been healed through the power of the Priesthood, and if assigned in advance, the students could doubtless come prepared

to tell of instances close to them. Perhaps a returned missionary could be invited in to tell of cases in his experience.

A point made in the lesson which is worthy of emphasis is the fact that faith must be used in administering to the sick—faith on the part of those holding the Priesthood, faith on the part of the sick, and faith on the part of the others present.

Outcome:

The students should leave this class with their faith in the healing power of the Priesthood strengthened.

SPECIAL WITNESSES OF THE LORD

Lesson 33. For September 22, 1940

Objective:

The Lord rewards the sacrifices of His servants.

References:

Comprehensive History of the Church, Vol. 2, pp. 22-26; *Essentials in Church History*, Chapter 28; Evans, *Mormonism in Great Britain*, Chapters 10 ff; *Church History Sunday School Lessons*, 1939, No. 25; Woodruff, *Leaves From My Journal*.

Suggestions:

Let various students take the parts of the characters spoken of in this lesson, and one by one let them tell of the circumstances under which they left for their missions in England. This may be done in rather dramatic form and may be made extremely interesting. Let them tell why these men went under these difficult circumstances—because of their great faith in the Lord and the importance of His work.

From the lesson of last year dealing with Wilford Woodruff let one of the class tell of the marvelous results that came of this mission in the case of Wilford Woodruff alone. Other important things also resulted, such as the publication of the *Book of Mormon* in England, the publication of the *Millennial Star*, and the publication of a hymn book. Through this mission the real foundation of the work in Europe was laid. Many members of the class may find, if they ask their parents, that their parents or grandparents joined the Church in Europe, and they should be especially grateful to these early missionaries who sacrificed so greatly to put the Lord's work on a solid foundation in England, whence it spread to the nations of Europe.

(Turn to page 329)



PRIMARY



NEW TESTAMENT STORIES For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry, Edith Ryberg

LESSONS FOR SEPTEMBER, 1940

JESUS DIES FOR US

Story 29. For Sunday, September 1, 1940

Text:

Matt. 27:27-66; Luke 23:26-53; John 19:17-42.

References:

Bible and Church History Stories, p. 142; Hurlbut's *Story of the Bible*, p. 652; Paterson-Smyth, *A People's Life of Christ*, p. 459.

Objective:

The true greatness of Jesus is shown by His willingness to give all, even life itself, for His fellow men.

Outline of Lesson:

- I. The Condemnation of Jesus.
- II. His Crucifixion.
- III. His Greatness in Suffering and Death.
 - a. "Father forgive them."
 - b. Thoughtfulness about His mother.
 - c. Thoughtfulness about the penitent thief.
- IV. The Signs at His Death.
 - a. Darkness and earthquake.
 - b. The temple veil rent.
- V. What the Soldier's Statement Was.

Lesson Enrichment:

Songs:

"Forgiveness", *Little Stories in Song*, p. 40, Deseret Book Company; "Jesus Said Love Everyone," p. 15, *Little Stories in Song*.

Pictures:

No. 797V, No. 831, No. 797X, Perry Pictures.

Memory Gem:

"Father Forgive them; for they know not what they do."

Point of Contact:

Teacher, list on the board the many things Jesus did for others as you draw them from the children. Notice that every thing He did was to show how he loved others. To-day

we will hear of the greatest thing of all that He did for us.

Application:

(Teachers, do not stress so much the facts of the death of Jesus as the fact of His forgiveness in His hour of suffering. Then be prepared to give children several little application stories on forgiveness and draw from the children their reactions under certain conditions.)

Example:

Mary pushed Helen off her bicycle. In the fall the bicycle wheel was bent. What do you think Helen did? What would you have done? What would Jesus have done?

Directed Activity:

Have the children list in their activity books the things the teacher placed on the board that Jesus did for us. At the end in large letters write, "He Died for Us."

Guidance Hints:

Jesus didn't have to die for us. He could have saved himself, but Jesus loved us—loved us so much that He was willing to give His life that we might again live with Heavenly Father. The story of His death should bring out these facts. The children can be made to see the wonder of His hours of suffering through the forgiveness He shows and the comfort He gives to others' suffering. Many teachers stress too much to little children the horror of this lesson. Guard yourself in this.

Lesson Facts:

Jesus was taken before the Jewish authorities early Friday morning. Pilate the Roman governor passed sentence of death upon Him early in the day. At nine o'clock He was crucified. Darkness came at noon. Jesus died shortly after three o'clock. The Jewish Sabbath started that day at dark. Jesus was buried that afternoon shortly before dark. These facts account for the hurried preparations for Jesus' burial.

THE MAN WHO DIDN'T BELIEVE

Story 30. For Sunday, September 8, 1940

Text:

John 20:19-31.

References:

Paterson-Smyth, *A People's Life of Christ*;
Talmage, *Jesus, the Christ*.

Objective:

A firm belief in Jesus as our Savior comes
through His resurrection.

Outline of Lesson:

- I. Visit of Jesus to the Ten.
- II. Appearance of Jesus to the Twelve.
 - a. Thomas' questioning attitude.
 - b. Jesus' commands to Thomas.
 - c. Thomas believes.
- III. Jesus' approval of Thomas.

Lesson Enrichment:**Songs:**

"For This I Pray", *Little Stories in Song*,
p. 36; "Jesus Our Loving Friend", *Little
Stories in Song*, p. 35.

Pictures:

Manual. Any good picture of Christ
arisen may be used in connection with this
lesson.

Point of Contact:

How many of you have ever seen Jesus?
How do we know the stories we hear about
him are true? I'll tell you how we know.
We believe they are true and when we be-
lieve something and have faith and pray to
Heavenly Father about it, He helps us know
the truth. Some people have to be shown
things before they believe, just like Thomas
in our story to-day—but it is best to have
faith and believe without proof.

Application:

We all know that Jesus lived. What
makes us know it? There are certain things
we must always do if we are to continue to
have faith in Heavenly Father and Jesus.
Can you tell me some of them. (List on the
board the things the children name, such as
pray, go to Sunday School, Do what we
should while partaking of the Sacrament,
etc.)

Memory Gem:

To be taught when it appears in the telling
of the story.

"Because you have seen me, you have be-
lieved; blessed are they that have not seen
and yet have believed."

Directed Activity:

Write an exercise like the following on
the board and let the children underline the
proper words.

The name of the man who didn't believe
was Peter—James—John.

Thomas had to feel the rings—nail prints
—fingers in Jesus' hands.

Jesus said, "Blessed are those who have
seen and not believed—Blessed are they that
have not seen and yet have believed."

We develop faith through prayer—playing
—sleeping.

Hints for Teachers:

Many people have a natural faith. Especi-
ally is this true of children. It is up to us to
not only keep that faith alive but to help it
grow. There are some natures however
that demand proof. Thomas was this type
of man. When his own senses told him that
it was the resurrected Jesus, then he believed
with all his heart. The various appearances
of Jesus after His resurrection are unique in
history. No other person ever came back
and appeared periodically for a forty day
period. This in itself is convincing.

JESUS HOME AGAIN

Story 31. For Sunday, September 15, 1940

Text:

Acts 1:1-11.

References:

Bible and Church History Stories, p. 155.
Talmage, *Jesus, the Christ*.

Objective:

Christ, the Heavenly King, still continues
to bless us.

Outline of Lesson:

- I. Jesus Meets With His Apostles.
 - a. His teaching and instructions.
 - b. He leads them to the Mount of
Olives.
- II. He Ascends to Heaven.
- III. The Angels.

Lesson Enrichment:**Songs:**

"Jesus Loved the Little Children", *Little
Stories in Song*, Deseret Book Co.; "Dearest
Jesus", *Kindergarten and Primary Songs*,
Taylor.

Pictures:

No. 73, *Kindergarten Picture Set*.

Memory Gem:

"Jesus, who has been taken up from you,
shall come again from Heaven to earth."

Point of Contact:

Make an assignment to several of the children to bring pictures of homes of different peoples, such as snow houses of Eskimos, grass huts of African Natives, tree houses, modern American homes, Indian homes, etc. Discuss the different types. These are the kinds of homes people have on earth. Heavenly Father's home is said to be far more beautiful than anything anyone has ever seen here. He has promised us that if we obey His commandments and live a good clean life we too shall have a lovely home when we go to live in heaven. Jesus was very anxious to go to His home in Heaven after He rose from the dead, but He still had some work to do on the earth before He could go.

Application:

Jesus said He would return to earth some time and stay with us. I know of one time not long ago when He came to give an important message—I wonder if you have heard of that time. (Have some child assigned to tell of His appearance to Joseph Smith.) Don't you think it would be wonderful to see Jesus? We have been promised that if we live good lives and follow His teachings we shall some day live with Him. Name some of the things we can do.

Directed Activity:

Have the children put this heading in their Activity books. "Some of the Things I Can Do If I Want to Live With Jesus." Underneath list the things you have already talked of and have on the board.

Lesson Facts:

There are at least ten statements of appearances of Jesus to people after His resurrection. One of the latest was to James, thought to have been a half brother of Jesus. After this visitation James is seen as a devout worker for Christianity. Some time shortly before the Ascension Jesus appeared on a mountain in Galilee to over five hundred people. Today's lesson tells of the latest appearance of Jesus. All the details are lacking, but it seems that He first appeared to the Apostles in Jerusalem. From there He led them to the Mount of Olives where the Ascension took place.

REVIEW

For Sunday, September 23, 1940

This is a beautiful group of stories, but perhaps a little more difficult to review than some. They do not lend themselves to cer-

tain forms of activity as do many of our lessons in the past. We do not have the abundance of pictures to aid so well with this group. No teacher could successfully teach these lessons unless she had a firm testimony of the divinity of Jesus. The knowledge of and faith in Jesus Christ which a child receives depends upon the degree of knowledge and faith which the teacher possesses.

Let us have the object of this review then to give the children opportunity to bear little testimonies to the truthfulness of these stories. It is not expected that little children shall bear a formal testimony as do grown-ups, but it is hoped that when they tell the stories they will in their own way express the truth which is intermingled with the facts of the lesson. Aid the children by writing subjects of little talks on the board, or on slips of paper which could be given to them in advance.

THE HELPER COMES

Story 32. For Sunday, September 29, 1940

Text:

Acts 2.

References:

Bible and Church History Stories, p. 158;
Hurlbut's Story of the Bible, p. 673.

Objective:

If we obey the Gospel plan as taught by Jesus the Holy Ghost will be given us as our helper.

Outline of Lesson:

- I. Meeting of the Apostles.
 - a. In a house in Jerusalem.
 - b. The Heavenly manifestations
 1. Tongues of fire.
 2. The gift of tongues.
- II. The Public Gathering.
 - a. The occasion.
 - b. People present.
 - c. Manifestation of the Spirit.
- III. Peter's Great Testimony.
 - a. His inspiration and boldness.
 - b. Its effect.
 - c. The question of the people.
 - d. Peter's answer.
 - e. Conversions and baptisms.

Lesson Enrichment:**Songs:**

"Let the Holy Spirit Guide", p. 94, *D. S. S. Songs*; "Jesus Our Loving Friend," *Little Stories in Song*, p. 35. *Deseret Book Co.*

Pictures:

The Coming of the Holy Ghost, No. 110, *Nelson Picture Set*.

Point of Contact:

Next Sunday is Fast Day. How many of you will stay to Fast Meeting with me? I should like you to stay because we are going to look for something in that Fast meeting. One of the first things they will do in this meeting is to "confirm" our eight year old members who have been baptized. During this blessing they say these words—"Receive ye the Holy Ghost." Today our story is going to tell us what these words mean. Then next Sunday we shall see if there are any members of our class who receive this blessing.

Application:

What did the "Comforter" cause the apostles to do? How did they feel? What did it do for others? How can we receive the blessings of the Holy Ghost? In what ways can it help us right now? Name some of the things we must do to be worthy of it. Perhaps there are some in our class who are past eight years old who have not received this blessing. What can they do?

Memory Gem:

Use the words of the song "Baptism", in

Little Stories in Song, p. 39, Deseret Book Co.

"When I eight years old shall be,
A servant of God to me will say,
'Come now and be baptized to Him,
And all His laws obey.'
Oh, then I shall be born again
And join the Savior's host,
And under the Priesthood's power receive
The gift of the Holy Ghost.

Directed Activity:

Place the gem on the board, and have the children underline words in answer to the teacher's questions.

Example:

Underline the words that tell us when we are baptized.

What happens when we are eight?, etc.

Hints for Teachers:

Pentecost was a great Jewish festival. It came just fifty days after the Passover. It is a memorable day to Christians because on it was fulfilled the promise of Jesus that they should be endowed with power from on high. On that day the Holy Ghost was given the apostles. The Holy Ghost is also called the "Comforter." For children the best word to express it is undoubtedly "the Helper".

There is No Death

(May be used for Enrichment of Lesson 29)

There is no death. The winds of yesterday
Have fled to stir the grasses elsewhere.
Nothing shall die. The rose that bloomed last May
Will wake next spring as sweet, as subtly fair.

The ripened seed that left its withered pod
But fell to earth to sleep beneath the snows,
It was not dead; Nay, in the plan of God
It will revive again when summer glows.

Nothing shall die. What though the darkness falls
Across dim eyes that gaze their last on light!
Look up, oh heart, to where the splendid halls
Of God's great palace shine beyond the night.

There is no death. The flower may droop and fade.
The ripe seed fall, the wind be hushed to sleep;
The night will pass, and, gloriously arrayed
The Day Star burn above the eastern steep.



KINDERGARTEN



CHURCH HISTORY

For Children 4, 5 and 6 Years of Age

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

LESSONS FOR SEPTEMBER, 1940

SPECIAL REVIEW SUNDAY

Lesson 143. For September 1, 1940

The objectives of last month's lessons will not be reviewed as they are worded. They were stated as they were for teachers' use only. The meaning of them and their application in the children's daily living is the important thing.

Let the children tell again their experiences in going to conferences or hearing, on the radio, the words of counsel from our leaders who are God's servants.

Review the discussion you had with the children about preparing to be real Latter-day Saints. See if they can tell you something about the Prophet Joseph Smith and the organization of the Church.

The objective *Courage to do right wins the favor of God and man*, gives the children opportunity to tell about the times that a naughty deed wanted to be done, but a kind deed was done instead—why?

Review the songs and gems learned last month.

LORENZO'S PIONEER JOURNEY

Lesson 144. For September 8, 1940

Text:

Life Lessons For Little Ones, Third Year.

Objective:

Courage to do right wins the favor of God and man.

Song:

Song of Prayer, *Little Stories In Song*.

Prayer:

Explain the meaning of "Pioneer" then have a child express thanks for the pioneers. The other children may repeat the prayer in unison.

Song Practice:

Choose one of the following to be taught this month.

Obedience, Jesus Our Loving Friend, A Happy Helper, from *Little Stories In Song*.

Rest Exercise:

The teacher may sing or recite the words

to "Flower's Lullaby" in *Little Stories In Song*, while the children do the motions with her.

Lesson Enrichment:

One kind of food that the pioneers carried with them on their journey to their new home was corn.

Supply pictures that illustrate each of the following verses, or show a corn stalk.

First Boy:

This is the seed,
So yellow and round
That little Lorenzo hid in the ground.

Second Boy:

These are the leaves so graceful and tall
That grew from the seed so yellow and small.

Third Boy:

This is the stalk that came up between.
The leaves so fresh and green.

Fourth Boy:

This is the silk,
In shining threads spun;
A treasure it hides from the frost and the sun.

Fifth Boy:

This is the treasure,
Corn yellow as gold
That the soft silk so gently enfolds.

Sixth Boy:

This is the cake
For Lorenzo to eat,
Made from the corn so yellow and sweet.

THE NURSERY

Lesson Story:

Lorenzo's Pioneer Journey.

Memory Gem:

Our Father In Heaven,
Be with us each day,
And help us to love Thee
In work and in play.

Song:

"For This I Pray", *Little Stories In Song*.

Prayer:

ACROSS THE OCEAN TO ZION

Lesson 145. For September 15, 1940

Text:

Life Lessons For Little Ones, Third Year.

Objective:

Faith and the courage to do right win the favor of God and man.

Song:

God's Care of All Things, *Little Stories In Song*.

Prayer:

Again talk with the children about our love for the pioneers. We shall ever be grateful to our Father in Heaven that He helped them give us our lovely homes in the Mountains. Have one of the children pray, offering our thanks to Him.

Song Practice:

A ten minute drill on the song to be learned this month.

Rest Exercise:

Let us pretend that we are going on a journey. How may we go (by train, car, boat, airplane.) The teacher will create some motions for these modes of travel. The children will imitate her. Then arrange chairs to represent wagons. Some of the children may be passengers, others the horses, illustrating travel in pioneer days.

Lesson Approach:

A long time ago ships had to depend upon wind to help them across the ocean. It took many days for them to cross. It was on such a slow boat that Alma Elizabeth Mineer whose story I am going to tell you, came to our country from her home in Sweden.

Special Activity:

Place a paper boat in a pan of water and let the children blow it about.

Lesson Outline:

Our Missionaries—Heavenly Father's Servants.

- I. Preach in far away Sweden.
 1. Elizabeth's mother is baptized.
 2. Converts her family.
 3. Prepares to go to Zion.
- II. A long, hard journey.
- III. Prepare to cross the plains.
 1. Three families in one wagon.
 2. Suffer many hardships.
- IV. The Mineers Rejoice.
 1. Grateful for God's care.
 2. The Gospel their most precious possession.

Song:

Closing Prayer, *Little Stories In Song*.

Prayer:

By a teacher.

"ALL IS WELL"

Lesson 146. For September 22, 1940

Text:

Life Lessons For Little Ones, Third Year.

Objective:

Faith and the courage to do right win the favor of God and man.

Song:

The First Vision, *Little Stories In Song*.

Prayer:

By one of the children.

Song Practice:

Same as for last Sunday.

Rest Exercise:

Place the chairs, representing wagons, in a circle. The boys may pretend to gather and stack wood on a camp fire and the girls may be the mothers stirring the food in the kettles.

Lesson Approach:

What we have been doing in our play just now little Alma Elizabeth did every day to help her mother. Heavenly Father was pleased with this little girl's willingness to help her parents get to the new promised land.

Lesson Story:

"All Is Well."

Special Activity:

Make little covered wagons. Use the bottom of a match box for the wagon box—milk bottle tops for the wheels—a sheet of plain paper for the top—cut the tongue from soft cardboard.

Song:

"Now In Hand", *Little Stories In Song*.

Prayer:

By a teacher.

A MOUNTAIN HOME SO DEAR

Lesson 147. For September 29, 1940

Text:

Life Lessons For Little Ones, Third Year.

Objective:

Faith and the courage to do right win the favor of God and man.

Song:Please The Lord, *Little Stories In Song*.**Prayer:**

Together let us thank Heavenly Father for our homes in the mountains and for the pioneers. Let us ask Him to help us take care of our homes.

Song Practice:

Same as for last Sunday.

Rest Exercise:

Let us pretend that we are helping the pioneers build their log homes. We will swing the ax to chop down the trees. Load the logs on the wagons. Be the horses pulling the load. Measure the logs. Saw the logs. Place one above the other. Hammer the pegs to hold them together.

Lesson Approach:

Have you ever played bare-footed in the summer time? It is fun to walk on the cool soft grass or in the soft mud in the ditch, but when you walk on a rocky path or over sharp dry weeds, the bare feet hurt and get very sore. We need shoes then. Alma Elizabeth often had no shoes to wear. She had to walk barefooted over many places that hurt her feet. She was brave and cheerful, never complaining or crying.

Lesson Story:

"A Mountain Home So Dear."

Special Activity:

Pieces of tree branches could be cut and made into a log cabin, using mud or clay to hold the logs together.

Song:Closing Prayer, *Little Stories In Song*.**Prayer:**

By a teacher.



KINDERGARTEN CLASS OF SUTTER
WARD, SACRAMENTO STAKE
SISTER ELDA HALLADAY, TEACHER

BABY

By May Weight Johnson

Sweet as an early crocus
Lovelier than a rose,
A breath of spring tripping
On tiny coral pink toes.

Perfume of baby daintiness
Tucked there in blanket lace.
Star-gleam from heaven
All about your face.

Church History

(From page 322)

Invite a missionary to tell the class how in his own case the Lord rewarded his faithfulness in making sacrifices to do missionary work. The same principle applies in all Church work. No matter what our responsibility, be it ever so small, if it is pursued with diligence a blessing of growth and satisfaction will follow.

Outcome:

The boys and girls should leave this class with more faith to fulfil whatever responsibilities come to them in the Church, knowing that if they do their best the Lord will help them.

REVIEW

September 29, 1940



CRADLE ROLL



For Children under 4 Years of Age

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

LESSONS FOR SEPTEMBER, 1940

For Sunday September 1, 1940

Songs:

"Try", "A Happy Helper", *Little Stories In Song*.

Prayer:

Example: We thank Thee Heavenly Father for two strong legs to help us walk and run. Amen.

Songs:

Have a short drill on a song to be learned this month. One from *Little Stories In Song* is suggested.

Rest Exercise:

"Fly Little Bird", page 194 *Kindergarten Plan Book*.

Lesson Approach and Story:

How many thought to be helpful at home this morning? Did you put your nighties away for the day? Were the toys put where they belong? Did you walk and talk softly while the baby was asleep? Did you notice how strong your legs were as you walked to Sunday School this morning?

Once there was a little boy whose legs were not straight and strong as ours are but a good king David was very kind to him. (Lesson 48. "A Lame Prince".)

Suggested Activity:

Take some flowers to someone who is lame.

Song:

"God's Care of All Things", *Little Stories In Song*.

Prayer:

For Sunday, September 8, 1940

Songs:

"A Happy Helper", "A Prayer", *Little Stories In Song*.

Prayer:

Example: We thank Thee, Heavenly Father, for all the people in the world. Help us to be kind to them. Amen.

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Songs:

A short drill on the song to be learned this month.

Rest Exercise:

If someone should be tired or sick
At my own house some day,
I'll step as softly as a mouse,
And close the door—this way.

Let the children take turns opening and closing the class-room door.

Lesson Approach and Story:

How kind and gentle we are with those who are sick. We do special things for them. Bring a cool drink. Pick some flowers from the garden. Show a pretty picture book. Close the doors very softly. Play quietly.

Tell the story Lesson 49—"How Four Friends Helped A Sick Man".

Special Activity:

Color figures of fruit (apple, pear, orange, grapes, etc) put them into a paper basket for a room decoration.

Song:

When I'm Kind And True, *Little Stories In Song*. (On sale at Deseret Book Co., Salt Lake City, Utah.)

Prayer:

By the teacher.

For Sunday, September 15, 1940

Songs:

"I'll Be On Time," "A Prayer," *Little Stories In Song*.

Prayer:

We thank Thee, Heavenly Father, for our Sunday School. Help us to be quiet here. Amen.

Songs:

A short drill on the song being learned this month.

Rest Exercise:

Let us help build a house. Dig the basement. Carry bricks. Pile up lumber. Saw the boards. Hammer the nails, or

Fold the hands with fingers inside, raise pointer finger on both hands till tips touch (making a church steeple). (Open the doors) pull thumbs apart showing fingers inside the palms. Say:

Here is a church
See the tall steeple,
Open the doors—so,
See all the people.

Lesson Approach and Story:

Do you know that this house that we are in now is Heavenly Father's. It isn't quite like your home is it? When you go to the house of one of your little friends are you very polite? Do you run through the house, talk loud or make a disturbance? Of course you do not. We love Heavenly Father, even more than we love our little friends. How do we act when we come to His house?

Tell the story (Lesson 50. "How God's House Was Built").

Special Activity:

If it is possible to do so without disturbing others, walk through the building and around the grounds of your church. Discuss the sacredness and beauty of it all and how we can keep it so.

Song:

Children's choice.

Prayer:

By the teacher.

For Sunday, September 22, 1940

Songs:

Service Song, Song of Prayer, *Little Stories In Song*.

Prayer:

By a child. Discuss with the children the wonderful blessing of sight. Help the child who is praying to give thanks for our eyes.

Songs:

The practice song for the month.

Rest Exercise:

Show some pictures of things that children see around them—Toys, babies, pets, flowers, homes, etc. Ask them to let their eyes tell them what to touch when you say "Touch the chicken that the little girl holds in her hand", "Touch the baby's eyes in this picture, etc.

Lesson Approach and Story:

My eyes are little windows
And through them I can see
The birds and trees and flowers
That God has made for me.

What else do we see through our precious eyes? Mother's face. The faces of all those we love. The sunshine. The trains and airplanes, etc.

There was a man long ago who had never been able to see. Heavenly Father helped Jesus make the blind man see.

Story: "Jesus And A Blind Man."

Song:

A Song of Thanks, *Little Stories In Song*.

By the teacher.

Prayer:

For Sunday, September 29, 1940

Songs:

The World Is So Lovely, I Love To Pray, *Little Stories In Song*.

Prayer:

Example: We thank Thee, Heavenly Father for all the children in the world. Help us to be kind to all we see. Amen.

Songs:

The practice song for the month.

Rest Exercise:

As the children suggest kind things to do for each other, go through the motions.

Lesson Approach and Story:

Have you some new neighbors? Do you know their names? Have you smiled at one of them and said, "Hello, I am Billy, what is your name? I am glad you are my neighbor. Come to my house to play some day."

Once there was a man named Abraham who was just as kind to his new neighbors as to his dearest friends. ("Abraham and the Strangers.")

Special Activity:

If a cookie can be provided for every other child in the class, let him divide and share with his neighbor, teaching the meaning of sharing.

Song:

Daddy's Homecoming, *Little Stories In Song*.

Prayer:

By the teacher.



The Funny Bone

"A Merry Heart Maketh a Cheerful Countenance."—Prov. 15:13.

A Common Theory

Teacher: "And now, who can tell why we should always be neat and clean?"

Little Lizzie: "In case of accident, ma'am."

It Happened That Way

Him: Well, I suppose you're plenty angry because I came home with this black eye last night?

Her (sweetly): Not at all, dear. When you came home you didn't have that black eye.

More Than a Poem

"Your wife looks stunning—that dress is a poem."

"What do you mean, a poem?" exclaimed the struggling young author. "That dress is two poems and a short story."

The Laugh on Them

A small boy, leading a donkey, passed an army camp. A couple of soldiers wanted to have some fun with the lad. "What are you holding on to your brother so tight for, sonny?" asked the soldiers.

"So he won't join the army," the youngster replied, without blinking an eye.

A Phone-y Incident

Caller at 'Phone Office: "These flowers are for the 'phone girls."

Supervisor: "Oh, thank you, sir. You flatter our service."

Caller: "Flatter nothing! I thought they were dead!"

Properly Corrected

English Professor: "Correct this sentence: 'Before any damage could be done, the fire was put out by the volunteer fire department.'"

Student: "The fire was put out before any damage could be done by the volunteer fire department."

A Clinging Vine

Dolly: "Does your husband like clinging vines?"

Molly: "He sure does. He likes one to cling to me for about five years."

He Knew How

The newly-weds had just got off their train.

"John, dear," said the bride, "let's try to make the people think we've been married a long time."

"All right, honey," was the answer, "you carry the suitcase."

When the Deaf Understand

Three slightly deaf men were motoring from the North to London in an old noisy car, and hearing was difficult. As they were nearing the city, one asked:

"Is this Wembly?"

"No," replied the second, "this is Thursday."

"So am I," put in the third. "Let's stop and have one."

Irish or Jew?

"Who shall I say is asking for him?" inquired the operator of the man in the booth.

"Mr. O'Cohen."

"Mr. Who?"

"Mr. O'Cohen."

"Just a minute—the wires are crossed."

A Question of Age

Show Manager: "Why do you say the show was misrepresented?"

Patron: "Well, you advertised a chorus of seventy, and none of them looked to be more than sixty."

Seven or Eight

Doctor: "And what did you have for breakfast this morning?"

Patient: "I et seven pancakes, Doc."

Doctor: "Ate, you mean."

Patient: "Well, maybe it was eight I et."

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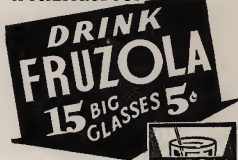
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